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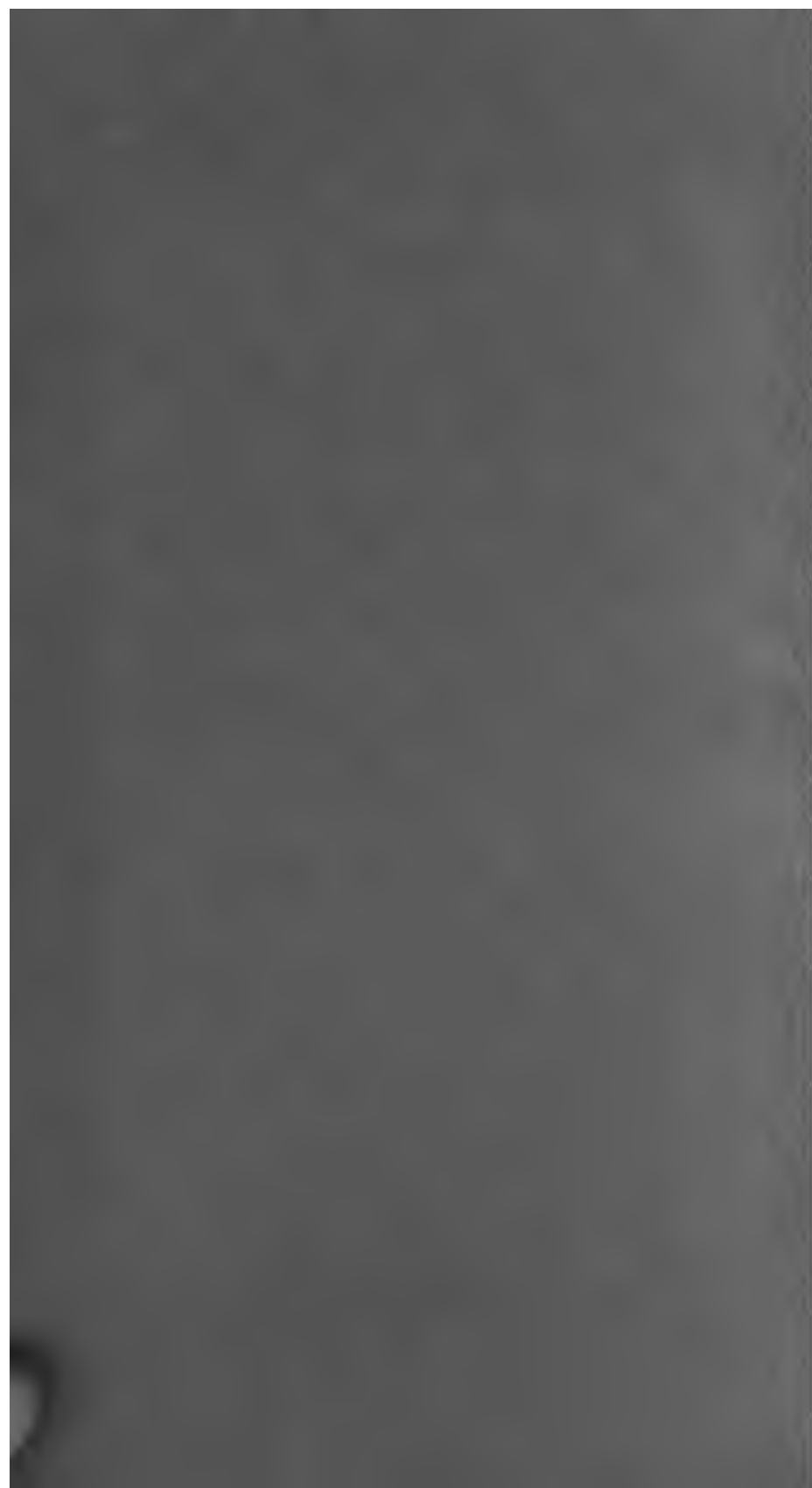


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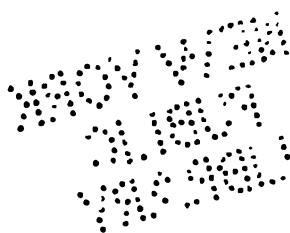
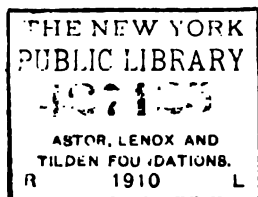


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SOTERIOLOGY.

(Concluded.)

THE CHURCH AND THE MINISTRY.

A. THE CHURCH.

The church in the widest sense of the term is the whole number of the children of God. These are, collectively considered, *the household of God*,¹⁾ united under the *one God and Father of all*,²⁾ the *whole family in heaven and earth*,³⁾ comprising all *the general assembly and church of the firstborn, which are written in heaven*,⁴⁾ the multitude gathered from out of *every kindred, and tongue, and people, and nation*,⁵⁾ whom Christ has *made unto God kings and priests*,⁶⁾ the aggregate of the *heirs of salvation*.⁷⁾ In this sense the church has also been defined as the whole number of God's elect. This is, in its full compass in which it shall endure for ever as a perpetual and permanent whole, the church described by St. Peter as *a chosen generation, a royal priesthood, an holy nation, a peculiar people*.⁸⁾ This is the mystical body of Christ,⁹⁾ the *fulness of him that*

1) Eph. 2, 19.

2) Eph. 4, 6.

3) Eph. 3, 15.

4) Hebr. 12, 23.

5) Rev. 5, 9.

6) Rev. 5, 10.

7) Hebr. 1, 14.

8) 1 Pet. 2, 9.

9) Eph. 4, 12. Col. 1, 18.

fillet all in all¹⁾ and *who is the head of the body, the church.*²⁾ This is the church universal in heaven and earth, in time and eternity.

Viewed in the horizon of time, as the church of Christ on earth, the church is the whole number of those who believe in Christ, who are justified by faith and sanctified in faith through the means of grace. This is the bride of Christ, in the world, though not of the world,³⁾ but awaiting the coming of her Lord,⁴⁾ who *loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word.*⁵⁾ Thus constituted under and about the means of grace the church was in the Savior's mind in his sacerdotal prayer, when he said, *For their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one.*⁶⁾ This is the flock of Christ of which he says, *There shall be one fold and one shepherd,*⁷⁾ his sheep, who hear his voice, and whom he knows, and who follow him.⁸⁾ To them collectively he has given the charge to disciple all nations, baptizing and teaching them, and the promise, *Lo, I am with you always, even unto the end of the world.*⁹⁾ This is the one, holy, catholic church. One, because of its one head,¹⁰⁾ one foundation,¹¹⁾ one Spirit, one Lord and God and Father, one baptism, one faith, one hope,¹²⁾ one inheritance in heaven.¹³⁾ Holy, being sanctified and cleansed with the washing of water by the word,¹⁴⁾ a holy nation.¹⁵⁾ Catholic, as being the whole number of all believers, all the disciples of Christ among all nations taken together, all of them, and no one besides them.

1) Eph. 1, 23.

2) Col. 1, 18; cf. Eph. 5, 23.

3) John 17, 11—16; 15, 19.

4) Rev. 22, 17.

5) Eph. 5, 25 f.

6) John 17, 19—21.

7) John 10, 16.

8) John 10, 27.

9) Matt. 28, 19. 20.

10) Eph. 1, 22; 4, 15; 5, 23. Col. 1, 18.

11) Eph. 2, 20. 1 Cor. 3, 11. 1 Pet. 2, 6.

12) Eph. 4, 3—6.

13) Col. 1, 12. 1 Pet. 1, 4.

14) Eph. 5, 26.

15) 1 Pet. 2, 9.

In a more restricted sense the word ἐκκλησία, *church*, is used to denote the local congregation. In this sense also the church is the whole number of believers, but restricted to a certain place. Thus we read of the church at Jerusalem as of *all that believed*.¹⁾ τὸ πλῆθος τῶν πιστευόντων, *the multitude of them that believed*,²⁾ St. Paul writes to *the saints and faithful brethren in Christ which are at Colosse*,³⁾ to *the saints which are at Ephesus and to the faithful in Christ Jesus*,⁴⁾ and to *all the saints in Christ Jesus which are at Philippi*.⁵⁾ In this sense the word may be used in the plural, as when Paul mentions *the care of all the churches*⁶⁾ and writes to *the churches of Galatia*.⁷⁾ Each of these local congregations of saints is a part of the church universal, which is one, the holy catholic church.

The church being the whole number of all believers, the aggregate of the regenerate, every one who believes in Christ is a member of the church, and no one who does not truly believe in Christ is a member of the church. The church being the family of God, and we being *all the children of God by faith in Christ Jesus*,⁸⁾ the members of the church are simply described as οἰκεῖοι τῆς πίστεως, *they who are of the household of faith*.⁹⁾ Who are they? *The Lord knoweth them that are his*.¹⁰⁾ They are his by faith, and faith is in the heart and mind. *What man knoweth the things of a man, save the spirit of man which is in him?*¹¹⁾ Elias knew of but one man in Israel who had kept the covenant of God, and that was himself. But God knew of seven thousand faithful who had remained true to him.¹²⁾ Thus every Christian, *examining himself, whether he be in the faith*,¹³⁾ may and should know that he is a member of the church; but of no other man can he know whether he be

1) Acts 2, 44; cf. 4, 4.

4) Eph. 1, 1.

7) Gal. 1, 2.

10) 2 Tim. 2, 19.

12) 1 Kings 19, 14. 18.

2) Acts 4, 32.

5) Phil. 1, 1.

8) Gal. 3, 26.

11) 1 Cor. 2, 11.

13) 2 Cor. 13, 5.

3) Col. 1, 2.

6) 2 Cor. 11, 28.

9) Gal. 6, 10.

or only seem to be in the faith and a member of the church. *The kingdom of God is within you*, says Christ.¹⁾ The church, the aggregate of believers, is not discernible by human eyes, or, in other words, is invisible, not an object of perception through the senses, but an object of faith. According to the creed of all Christendom we *believe* in the church just as we believe in the forgiveness of sins and the life everlasting. And we believe in the forgiveness of sins not because we see it or feel it, but because we are assured of it by the word of God. Thus, also, we have the Savior's promise that he will build his church and that the gates of hell shall not prevail against it,²⁾ and we have the promise that the word of God shall not return unto him void, but shall accomplish that which he pleases, and shall prosper in the thing whereto he sent it,³⁾ and having these promises we believe what they say, and are confident that wherever the gospel is preached and the sacraments are administered, there children of God will be born and Christ will surely have his church. Not on the evidence of the senses, not on arguments of our own, even though they be conclusions drawn from scriptural premises, as, f. ex., from the efficacy of the means of grace, do we base our assurance, but on the explicit, direct statements of Scripture, when we say, "I believe in the holy Christian church."

Such is the church in the proper sense of the word. But *ἐκκλησία*, *church*, is said also in a tropical sense. Of the *church of Pergamos* we read that it had among its members those who held the doctrine of Balaam and them that held the doctrine of the Nicolaitanes.⁴⁾ These profligate errorists were certainly not members of the body of Christ, the holy church of children of God. Again we read of Diotrephes, who was prating against the apostles with malicious words, that he *cast out of the church*⁵⁾ those who would receive the brethren against his will, and this was the *church* to which

1) Luke 17, 21.

2) Matt. 16, 18.

3) Is. 55, 11.

4) Rev. 2, 14 f.

5) 3 John 10.

St. John had written.¹⁾ Yet what is here called *the church* cannot be the invisible church, the family of God, from which no man Diotrephes could cast these brethren for doing the will of God. *Church* here denotes a society gathered about the means of grace and professing the Christian faith. Such society may count among its members men as Diotrephes and Balaamites and Nicolaitanes and few or many hypocrites. But because of the children of God, who cannot fail to be where the gospel of Christ is preached and the sacraments are administered, such society is synecdochically called what a part only properly is, a Christian church. In like manner Christ speaks of the kingdom of heaven as comprising both wise and foolish virgins,²⁾ good and bad fishes,³⁾ guests with and others without wedding garments,⁴⁾ that is, men who are and men who are not children of God and properly fellowcitizens with the saints in the kingdom of heaven. Here too the whole is synecdochically named after a part. And while all the children of God hidden in the society named after them are known to God alone and remain an invisible church to us, the visible society of which they are a part is a visible church, a number of persons visibly gathered about the means of grace and concerned in their administration and use.

The correct distinction between the invisible and the visible church is of the utmost importance. The invisible church, whether conceived in a wider or a narrower sense, is always and in its whole compass invisible to mortal eyes, being known to God alone, inasmuch as that which constitutes a person a member of the church on earth, true faith in Christ, is discernible only to him who *knows what is in man*.⁵⁾ Of the true Israelite St. Paul says, *He is not a Jew, which is one outwardly, . . . but he is a Jew, which is one inwardly*.⁶⁾ Likewise a true Christian is a Christian who is one inwardly, according to *the inward man*, τὸν ἑσω ἀνδρω-

1) 3 John 9.

2) Matt. 25, 1 ff.

3) Matt. 13, 47 f.

4) Matt. 22, 2—11.

5) John 2, 25. Ps. 139, 1 f.

6) Rom. 2, 28 f.

πον,¹⁾ *the hidden man of the heart*, τὸν κρυπτόν τῆς καρδίας ἀνθρώπου,²⁾ and the words of king Solomon are true to-day, *Thou, even thou only knowest the hearts of all the children of men.*³⁾ It is wrong to speak of a visible and an invisible side of the church in the proper sense of the term. A visible thing may in a sense have an invisible side, a side hidden from view for the time being. But a visible side of an invisible thing is nonsensical, a *contradictio in appposito*. We may see a number of people regularly meeting at a certain place to hear the preaching of the gospel and to profess faith in Christ. That is a visible church. But a man's profession may be a pretense, and his conduct may be deceit, even self-deceit. There are those of whom the Lord says, *This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.*⁴⁾ Even on the day of judgment there will be those who will say, *Lord, Lord, have we not prophesied in thy name?* etc., but Christ will profess unto them, *I never knew you.*⁵⁾ That there is in an assembly of hearers of the word an assembly of believers, we can only believe, and do believe, because of the divine promise that the word of God shall nowhere remain without effect. And this we believe not only where in an orthodox congregation the gospel is preached in all its purity, but wherever the essentials of the gospel are yet heard, more especially, where the *articulus stantis et cadentis ecclesiae*, the doctrine of justification by faith in Christ Jesus, is inculcated. It is for this very reason, the assurance of the presence of children of God in their midst, that we acknowledge heterodox churches as churches, if they have, in their doctrine, retained the essentials of the gospel, which is everywhere the power of God unto salvation. This is a most comforting assurance in view of the deplorable degeneracy of many visible churches, contaminated as they are with false doctrine and practice. Jesus when cru-

1) Rom. 7, 22.

2) 1 Pet. 3, 4.

3) 1 Kings 8, 39.

4) Matt. 15, 8.

5) Matt. 7, 22. 23.

cified between convict robbers was still the Savior of the world. So Christ, though preached in the synagogue of Antichrist, is even there the head of the church, ruling in the midst of his enemies over his peculiar people.

This distinction is of importance in still another way. It is true that no one has God for a father who has not the church for his mother, that no man will be in the church triumphant in heaven who has not been in the church militant on earth.¹⁾ But this is again the invisible church, the whole number of believers. As it is vain presumption in any visible church to claim the dignity of being the holy catholic church, so it is damnable arrogance in a visible church to pose as *ecclesia extra quam nulla salus*. Christ is the Savior, and by faith in him we are saved, and the church without which there is no salvation is the church whereof we are members by faith in Christ, the invisible church, and none other, be it orthodox or heterodox. When Luther was excommunicated from the church of Rome, he was not thereby separated from the body of Christ, the holy catholic church. On the other hand, mere membership in a visible church, even an orthodox church, a society gathered about the pure gospel, is no more than Judas Iscariot's discipleship was a surety of eternal salvation. A believer who has been put out of a visible church is still a child of God and a true member of the church of Christ. And an unbeliever who has been received into a visible church is still separate from the body of Christ, the holy Christian church. Thus also the spiritual treasures, rights, privileges, and powers of the church were properly given to the invisible church, the royal priesthood, the bride of Jesus Christ.

The treasures of the church are the means of grace and all that they contain and confer, and the rights and powers of the church are the use and administration of these means of grace and the enjoyment and exercise of what they confer.

1) Rev. 7, 14.

Of his *disciples* Christ says, *I have given them thy word.*¹⁾ To his *disciples* he gave the charge, *Go ye and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.*²⁾ This was a commission to *the eleven disciples*,³⁾ the little flock he had gathered about him; but not to them only. For he continues, *And, lo, I am with you alway, even unto the end of the world.*⁴⁾ The eleven disciples did not live to the end of the world, and this promise clearly indicates that, like the charge to which it was attached, it was intended for all those to the end of the world who would, like these eleven, be disciples of Christ. That it was thus understood by the early church and by the church of all times is clear. Never did the apostles claim the right of baptizing or the right of teaching as a prerogative reserved to them and not permitted to others. Philip baptized the eunuch.⁵⁾ Ananias baptized Saul.⁶⁾ Most of those who were baptized in the churches founded by St. Paul were also baptized by such as were not apostles. For Paul expressly says that he baptized but few in Corinth and did not look upon baptizing as his particular or chief task in his apostolate.⁷⁾ Thus also the preaching of the gospel was at no time, either by themselves or by others, considered an exclusive privilege of the eleven. And after the departure of the apostles baptism and preaching did not cease because of a lack of authority to perform these functions. Neither were they continued as by a permission or commission obtained from the eleven; for we nowhere read of such transfer of authority by the apostles. Nor did these rights or duties devolve upon their successors in the apostleship; for in this office they had no successors. Baptism and the preaching

1) John 17, 14.

3) Matt. 28, 16.

5) Acts 8, 38.

7) 1 Cor. 1, 14—17.

2) Matt. 28, 19 f.

4) Matt. 28, 20.

6) Acts 9, 17 f.; 22, 12—16.

of the gospel were practiced throughout the church at all times simply because the church of all times has Christ's command and knows it. The sacrament of the Lord's supper was likewise given to the disciples of Christ. Not to those only who were with him in the upper room at Jerusalem, but to his disciples to the end of the world did he say, *This do in remembrance of me,*¹⁾ that, as often as they eat this bread and drink this cup, they show *the Lord's death, till he come.*²⁾

In and with these means of grace the church has all the benefits and blessings which they confer, forgiveness of sins, the grace of God, peace and hope and life and the inheritance reserved in heaven. Thus Paul writes to *the CHURCH of the Thessalonians: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.*³⁾ The same greeting he extends to *the CHURCH of God which is at Corinth, with all the saints which are in all Achaia.*⁴⁾ Of this church the apostle says, *I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift.*⁵⁾ He tells this church, *All things are your's.*⁶⁾ And the church at Corinth had no prerogative in this respect before other churches. The greeting of Paul to this church and other churches is also the greeting of St. Peter to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,⁷⁾ as he closes the epistle addressed to them, saying, *Peace be with you all that are in Christ Jesus.*⁸⁾

And the church is not a wealthy infant under a guardian empowered to administer the estate of his ward, but the bride of Jesus Christ holding the keys of the house of God

1) 1 Cor. 11, 24 f.

2) 1 Cor. 11, 26.

3) 1 Thess. 1, 1.

4) 2 Cor. 1, 1 f; cf. 1 Cor. 1, 2 f.

5) 1 Cor. 1, 4—7.

6) 1 Cor. 3, 21.

7) 1 Pet. 1, 1.

8) 1 Pet. 5, 13.

in her own hands. Christ was dealing with his disciples, when he said unto them, *But whom say YE that I am?*¹⁾ When Peter answered this question put to them, he did so as their spokesman, and thus the commission given to him concerned all those for whom he had spoken. To him, but not to him alone, did Christ commit the keys of the kingdom of heaven. For the same power of binding and loosing on earth he gave to all of his disciples when he said, *If he neglect to hear the CHURCH, let him be unto thee as an heathen man and a publican. Verily I say unto YOU, Whatsoever YE shall bind on earth shall be bound in heaven: and whatsoever YE shall loose on earth shall be loosed in heaven.*²⁾ And after his resurrection, when the *eleven* were gathered together and they that were with them,³⁾ Jesus stood in the midst and said to THEM, *Peace be unto you: as my Father hath sent me, even so send I YOU. And when he had said this, he breathed on them, and said unto them, Receive YE the Holy Ghost: Whose soever sins YE remit, they are remitted unto them; and whose soever sins YE retain, they are retained.*⁴⁾ Not to Peter only, not to the eleven apostles only, but to all his disciples, to the church, did Christ commit the gospel, the sacraments, the keys, the power to bind and to loose on earth what shall be bound and loosed in heaven, to remit and to retain sins in his name. The church has, under her Master's instructions, the disposal and use of the treasures she has received. The gospel is the bread of life with which the children of God's household shall be fed. The gospel is also the means whereby such as are yet without the household of faith may be brought in, called and converted to Christ. The right and the power to preach the gospel at home and abroad, to call preachers, to send missionaries, to baptize, to celebrate the Lord's supper, to exercise discipline, to sit in judgment on teachers and their doctrine, all these powers

1) Matt. 16, 13—15.

3) Luke 24, 33; cf. John 20, 19.

2) Matt. 18, 18 f.

4) John 20, 19. 21—23.

are primarily vested in Christ. But as the Father had sent him, so did he send his disciples, his church.¹⁾ To his church on earth he delegated these functions of his prophetic office, and by his authority the church now performs that which without such authority no man or community of men could validly and without gross arrogance perform. Whatever Christ has not empowered the church to do, the church also can not do as by divine authority. Christ has not endowed the church with legislative power, and hence the church must not presume to enact laws as binding upon the members of the church or upon anybody else. In the kingdom of Christ the word of God is the only law of the realm, the authoritative norm of doctrine and rule of life. The church itself is bound to exercise its delegated powers according to the will of Christ as laid down in his instructions. Christ has for all times determined for his church what to preach, how to administer the sacraments as to their essentials, whom to admit to baptism and the Lord's table, how to exercise church discipline, the qualifications for the ministry, and neither ill-advised charity nor supposed expediency can justify a deviation from the Master's will.

From the instructions laid down in his word for the guidance of his church in the exercise of her rights and powers, Christ is seen to have delegated these rights and powers to every local congregation of his disciples. Where he instructs his disciples in the right use of the keys, he says, *Tell it unto the church.*²⁾ This cannot mean, the church universal, which no man's voice can reach; but the brother who would gain a brother is directed to the church before which they can both appear, which in its assembly may hear the complaint and admonish the offender. It is immaterial whether this church or assembly be large or small. For *where two or three are gathered together in my*

1) John 20, 21.

2) Matt. 18, 17.

name, there am I in the midst of them, says Christ in the context.¹⁾ To the church of God which is at Corinth, Paul as an apostle of Jesus Christ says, *Put away from among yourselves that wicked person*,²⁾ and the apostle himself judges concerning the offender as present in spirit where this congregation is gathered together.³⁾ He considers it the business of the congregation at Colosse to provide for ample preaching of the word in its midst⁴⁾ and to admonish Archippus to the faithful performance of the duties of his office.⁵⁾ All the admonitions of Rev. 2 and 3 to watch over and maintain purity of doctrine and holiness of life are addressed to local churches by the Spirit of Christ.⁶⁾ The various churches of Macedonia, Achaia, and Galatia were severally called upon to contribute toward the collection for the needy brethren in Judea.⁷⁾ All the tasks of the church and the powers requisite for their valid performance are thus seen to be allotted to local congregations.

But here we should remember that the local church is properly the congregation of believers locally circumscribed. *The church of God which is at Corinth* is the whole number of *them that are sanctified in Christ Jesus, called to be saints*, who are in Corinth.⁸⁾ *Of the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ*,⁹⁾ no one can be a member who is not himself in Christ by faith. And the rights and powers of the church are properly vested only in the invisible church. Hypocrites who outwardly join in the worship and work of the church do not really share in the spiritual concerns of the children of God, but come under the word once spoken to Simon the sorcerer, *Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God*.¹⁰⁾

1) Matt. 18, 20.

2) 1 Cor. 5, 13.

3) 1 Cor. 5, 3 f.

4) Col. 3, 16.

5) Col. 4, 17.

6) Rev. 1, 11; 2, 1. 7. 8. 11. 12. 17. 18. 29; 3, 1. 6. 7. 13. 14. 22.

7) 2 Cor. 8, 1; 9, 2. 1 Cor. 16, 1.

8) 1 Cor. 1, 2.

9) 1 Thess. 1, 1.

10) Acts 8, 21.

They have no share in the prayers of the congregation with which they are assembled, nor in its confession of faith, for they cannot truly say, "Our Father which art in heaven," and, "I believe in God the Father Almighty, and in Jesus Christ, and in the Holy Ghost, the holy Christian church, the communion of saints, the forgiveness of sins," etc. Only by the true disciples of Christ within a visible church or in their name the office of the keys is administered. Not knowing, however, *who* they are, we can deal with them only *where* they are, in the visible church, where we find the marks of the church, the word and the sacraments. The brother who would tell unto the church his grievance against a brother will tell it unto the visible congregation of which both are members,—or in which the offender is a member, if they be of different congregations,—knowing that thus he will have it before those whom the brother should hear, and who have the power to bind and to loose on earth what shall be bound and loosed in heaven. From this tribunal there is no appeal to a superior court on earth as of higher authority. For in the church there is no superior and no inferior, all its members being equal brethren under one master, Christ,¹⁾ and all churches having received the same authority and powers. A number of local congregations may join hands and jointly carry on the work of the Master. But in so doing they meet on an equal footing. Synods are consociations of sister churches, not judicatories whose enactments must be respected as binding upon the several churches thus united in a common cause. In their relation to the several congregations Synods are advisory bodies only, as far as the internal affairs of the congregations are concerned. Civil governments, being endowed with legislative authority, can enact laws which the subjects are bound to obey *for conscience sake*.²⁾ But churches are not endowed with such power, and in the church there are no subjects

1) Matt. 23, 8.

2) Rom. 13, 5—7.

but unto Christ. The church shall use those powers which Christ has delegated to the church, and when one church exercises such powers according to Christ's instructions, such action should be respected by all other churches. Thus, when a sinner has, after due admonition, been excommunicated by a congregation, he should be held excommunicate by all other congregations. Of course, the right to use does not imply the right to abuse, and when one congregation finds that another congregation has abused the power of the keys, it is not bound by such tyrannous action any more than one is held to honor the unlawful acts of an agent who openly disregards the will and instructions of his principal. But when a church thus sets aside the judgment of a sister church, it does not exercise a superiority over the sister church, but an inferiority to the common head of the church, whose will the sister church has not performed but violated. Thus, also, every congregation is charged to preach the gospel and to administer the sacraments. But no church, no apostle, no angel from heaven, is empowered to alter the gospel or a sacrament,¹⁾ and when a church harbors or disseminates false doctrine, it becomes the duty of every other church to reprimand the erring church by correction and reproof, not because of any superior dignity or authority of its own, but because of the superior dignity and authority of Christ and his word. When a synod expels a congregation which has drifted or fallen away into heterodoxy or other open and persistent disobedience to the word of God, this is not properly excommunication, an act of compliance with Matt. 18, 17. One church cannot uchurch another. But Christ would have an orthodox church. He says, *If ye continue in my word, then are ye my disciples indeed.*²⁾ Of the first congregation gathered at Jerusalem we read, *They continued stedfastly in the apostles' doctrine, and fellowship, and in*

1) Gal. 1, 8 f.

2) John 8, 31.

*breaking of bread, and in prayers.*¹⁾ And these things should go together to the end of time. To those whom he promised, *Lo, I am with you alway, even unto the end of the world*, he also said, *Teach them to observe ALL things whatsoever I have commanded you.*²⁾ And if there be those who will not continue in Christ's word, and refuse to teach and to observe what Christ has commanded us, their fellowship must not be sought but avoided. *A man that is an heretic after the first and second admonition reject,*³⁾ *neither be partaker of other men's sins.*⁴⁾ Membership in or fellowship with a church is *prima facie* evidence of agreement with and approval of its doctrine and practice. It therefore behooves every Christian to unite with an orthodox body, a congregation in which the doctrine of Christ is preached and professed in all its purity and the sacraments are administered according to Christ's ordinance.⁵⁾ It is his duty to extend the hand of fellowship to all other orthodox bodies within his reach or to accept such hand when it is offered. All this, because it is his duty to bear testimony to the truth of Christ in word and deed and to promote the cause of truth in every way consistent therewith, and because of the unity of the Spirit and of faith which we should endeavor to keep.⁶⁾ For the same reasons an orthodox Christian must keep aloof from every heterodox body and refuse its hand of fellowship when offered.⁷⁾ There can be no conscious compromise with error without a corresponding denial of the truth,⁸⁾ and error must not be defended and promoted, but abandoned and combated. When Christ says, *For this cause came I into the world, that I should bear witness unto the truth; every one that is of the truth heareth my voice, it will not do to say with Pilate, What is truth?*⁹⁾ A member

1) Acts 2, 42.

3) Tit. 3, 10.

5) Hebr. 10, 25.

7) Matt. 7, 15. 2 Cor. 6, 14—17.

9) John 18, 37 f.

2) Matt. 28, 20.

4) 1 Tim. 5, 22.

6) Eph. 4, 3.

8) Matt. 12, 30.

of an erring church who has been led to understand the truth and has become aware of the heterodoxy of his church, is bound to bear witness to the truth and against the error at variance therewith, and, if his testimony be unheeded, to part with the church which will not part with its error. This is his duty, even vows and pledges to the contrary notwithstanding. For a promise to do what is wrong is itself a wrong, and to keep such promise is another wrong. False doctrine is sin, and adherence to false doctrine and its abettors is sin, and no one can ever be bound to sin either as a principal or as an accessory. Even in temporal affairs a witness is charged to say the truth, the whole truth, and nothing but the truth, and Christ certainly demands as much of his witnesses.

This is by no means unchuraching all heterodox churches or any one of them. On the contrary, it must be with equal earnestness and consistency maintained that a church contaminated with false doctrine, but still giving voice to the essential truths of the gospel, is certainly a church because of the children of God who cannot fail to be where the means of grace are in continued use. And being a church, it certainly has all the rights and powers of the church. The children of God in such erring church are as truly a royal priesthood as those in the orthodox church. They hold the same keys of heaven and have the same power to use them according to the same instructions of the Head of the church over all, and when they so use them, their action is valid and should be respected by all churches. Those who were baptized in one church should not be re-baptized in another. Proselyting in other churches is not Christian mission. But where the doctrine of the gospel is no longer heard, where the divine trinity in unity, the divinity of Christ, the vicarious atonement, justification by faith, are denied, we know of no Christian church, no believers in Christ, no gospel, no sacrament, no power of the keys, no Christian ministry.

B. THE MINISTRY.

The rights and powers of the church are vested in each local congregation of believers. The church universal, though by no means a mere abstraction or idea, but a concrete quantity, an aggregate of concrete persons, in fact, the church which alone has the promise of perpetual existence, the church without which there is no salvation, is by its very universality incapable of conjoint action, the conscious performance of concurrent will. The universal church cannot convene, deliberate, decree, not even by representatives. There never was a truly ecumenical council. But even the local church is not so constituted that it can act in plenary congregation. Baptized infants, while surely members of the church, are physically and mentally incapable of active cooperation in the business of the church. Women are expressly barred from public speech in the presence of the men, when the apostle says, *Let your women keep silence in the churches, for it is not permitted unto them to speak.*¹⁾ We have no instance conflicting with this rule in apostolic times. And the rule refers not only to teaching in public, but also to taking part in public deliberations for mutual instruction or understanding. For Paul further says, *If they will learn anything, let them ask their husbands at home,* and gives the reason, *For it is a shame for women to speak in the church.*²⁾ Then there may be sick and feeble members in the congregation, unable to be with the brethren in their deliberative and executive assembly. All these, however, are not ignored but represented in the meeting of the men who transact the business of the church, publicly exercising for themselves and for those whom they represent, what is incumbent upon all. Their enactments are not absolutely final. A woman's protest properly brought before the congregation must be heard and, if well founded, must be heeded. But if they go unchallenged, the actions of the

1) 1 Cor. 14, 34; cf. 1 Tim. 2, 11—14.

2) 1 Cor. 14, 35.

convened representatives are the actions of the entire congregation. Paul calls upon the entire *church of God which is at Corinth*¹⁾ to discipline an offender, appealing to the congregation *gathered together*,²⁾ in the same epistle in which he declares it a shame for women to speak in the church.³⁾

There are, however, some tasks enjoined upon the church which are of such a kind that they cannot be properly performed even by the entire assembly of the men in a congregation. Assemblies may deliberate, investigate, decree, impart admonition or reproof; but they cannot preach a sermon, or baptize a child, or administer the Lord's supper to a communicant. Neither are all the men in a congregation individually capable of preaching. And even if in an exceptional case a congregation were composed of men every one of whom had the natural talents and the acquired accomplishments requisite for preaching, or for administering the sacraments decently and in order,⁴⁾ this would not entitle every one of them to the public performance of these functions. All Christians are priests, and therefore every Christian has the right and duty to bring the sacrifices of his heart and lips and hands before his God. But his spiritual priesthood does not empower him to offer up his neighbor's sacrifices or the sacrifices of an entire community of such as are like himself priests before God. The police power of the state is shared by all the members of the state. But not every citizen is empowered to exercise this power by restraining his neighbor's private rights or punishing him for a disregard of his restraint. Thus even on general principles it would appear that the exercise of the powers of the church is not at the arbitrary disposal of every member of the church. But Christ has not left it to the church to adjust this matter on general principles; he has himself established an order of things which his apostles

1) 1 Cor. 1, 2.

3) 1 Cor. 14, 35.

2) 1 Cor. 5, 3—5. 13.

4) 1 Cor. 14, 40.

and the early church have put into practice from the beginning, and which he has ordained for all time.

*God has given to us the ministry of reconciliation,*¹⁾ says Paul, the servant of Jesus Christ. A minister is one who labors in the service of another, performing the task committed to him by him who would otherwise have to perform it himself. One who gives a ministry to another makes him his agent to do the work of his principal. Paul and others to whom God has given a ministry are *θεοῦ διδξονοί, ministers of God,*²⁾ or *ministers of Christ,*³⁾ who put them *into the ministry.*⁴⁾ This *διαξονία* was given also to such as were not apostles. Paul speaks of himself and Apollos as of *ministers,*⁵⁾ and of Tychicus as of *a minister and fellow servant.*⁶⁾ Timothy was a *minister of God, διδξονος τοῦ θεοῦ,*⁷⁾ a *minister of Jesus Christ.*⁸⁾ Epaphras was a *minister of Christ.*⁹⁾ This ministry, then, was not simply identical with the apostleship. Paul describes it as *the ministry of reconciliation.*¹⁰⁾ That which is to be achieved by the work entrusted to these servants of God is reconciliation, and this is to be accomplished by the *word of reconciliation.*¹¹⁾ We find him in the actual performance of his ministry as we read on, *Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*¹²⁾ This is the work of the ministry *in nuce*. In God's service, in Christ's stead, God, Christ, really working by them, they pray and beseech men to be reconciled to God. The preaching of the gospel in Christ's name is the work of the Christian ministry. Thus Paul speaks of *the ministry* which he has *received of the Lord Jesus, to testify the gospel of the grace of God.*¹³⁾ He repeatedly states that he was made a *minister of the gospel.*¹⁴⁾

1) 2 Cor. 5, 18.

2) 2 Cor. 6, 4; cf. 1 Tim. 3, 2.

3) 1 Tim. 4, 6.

4) 1 Tim. 1, 12.

5) 1 Cor. 3, 5.

6) Col. 4, 7.

7) 1 Thess. 3, 2.

8) 1 Tim. 4, 6.

9) Col. 1, 7.

10) 2 Cor. 5, 18.

11) 2 Cor. 5, 19.

12) 2 Cor. 5, 20.

13) Acts 20, 24.

14) Eph. 3, 6. 7. Col. 1 23.

The work of preaching the gospel is properly the official work of Christ himself, whose ministers the preachers of the gospel are. He was anointed and sent *to preach the gospel to the poor*,¹⁾ and when he taught and preached in the cities, *the poor had the gospel preached to them*.²⁾ And his prophetic office was not to cease when he ascended into heaven. He had made provision for the continuation of his work. There were those to whom he said, *As my Father hath sent me, even so send I you*.³⁾ As he had been an official spokesman of the Father, preaching the gospel, so it was his will that there should be those whose office it should be to continue his work, preaching the gospel in his name.⁴⁾ When he charged his disciples to preach the gospel to every creature,⁵⁾ and to disciple all nations, baptizing and teaching them,⁶⁾ it was his will that there should be a ministry of reconciliation, wherein those whom he would make his ministers should know it to be their *διακονία*, the particular service of their office, to preach the gospel in Christ's stead. In this wise all the counsel of God should be declared⁷⁾ not only to those who were to be gathered into congregations by missionary labors of apostles and evangelists, but also to those churches of Christ which were the fruits of such labors and in whose midst the work of the ministry must be carried on for the edifying of the body of Christ by pastors and teachers. For these purposes Christ from the earliest days of the new testament gave the various *διακόνους καὶ διδασκάλους*, *ministers of the new testament*,⁸⁾ *some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers*.⁹⁾ All these he gave *εἰς ἔργον διακονίας*, *for the work of the ministry*.¹⁰⁾ All of them being *ministers of Christ*,¹¹⁾ the work of their ministry was properly Christ's

1) Luke 4, 18.

2) Matt. 11, 1—5.

3) John 20, 21.

4) Luke 24, 47.

5) Mark 16, 15.

6) Matt. 28, 19 f.

7) Acts 20, 27.

8) 2 Cor. 3, 6.

9) Eph. 4, 11; cf. 1 Cor. 12, 28.

10) Eph. 1, 12.

11) 1 Cor. 4, 1.

work, *the edifying of his body*,¹⁾ who is himself *the Savior of his body*,²⁾ who promised that he himself would build his church.³⁾ They were to be *stewards*⁴⁾ of him who himself *nourishes and cherishes the church*.⁵⁾ And Christ will not suffer his work to be taken from his hands. It is only by his will, appointment and commission, that a man can truly be his minister to perform his work. The Christian ministry is where it is and what it is by the will and ordinance of Christ. It is not, like civil government, a ministry of the sword and of wrath,⁶⁾ but a *ministry of the word*,⁷⁾ the *word of reconciliation*,⁸⁾ and those who are in the ministry are ambassadors for Christ and preach and pray in Christ's stead, *Be ye reconciled to God*.⁹⁾ The ministry in the church is not a means of grace, but an office for the administration of the means of grace, God's means of grace, whereby God gives and works. The ministers of Christ are *stewards of the mysteries of God*.¹⁰⁾ A steward is an officer of the household. What he does in his stewardship, he does not by his own but by the housefather's authority, and what he dispenses is not his own but the housefather's substance, and to him the steward is ultimately responsible. A stewardship as every other office is not what the steward or other officer makes it, nor what those make it to whom he ministers, but what that power makes it from which his official authority comes. *Moreover it is required in stewards, that a man be found faithful*.¹¹⁾ And the official faithfulness of a steward consists in the careful and punctual execution of his charge, within the limits of his authority. To dispense what was not entrusted to him, or to give where he was instructed to withhold, is not liberality but usurpation, and to withhold where he should give is not strictness but tyranny, in a steward. In all this the ministry in the church is an

1) Eph. 1, 12.

2) Eph. 5, 23.

3) Matt. 16, 18.

4) 1 Cor. 4, 1 f.

5) Eph. 5, 29.

6) Rom. 13, 4.

7) Acts 6, 4.

8) 2 Cor. 5, 19.

9) 2 Cor. 5, 20.

10) 1 Cor. 4, 1.

11) 1 Cor. 4, 2.

office, a ministerial office, a charge or trust of service with the authority of the creator of the trust.

The ministers of Christ in the primitive church were of various kinds. Paul, Peter, John, and others, were apostles of Christ, his messengers directly called and commissioned to carry the gospel to Jews and Gentiles in all lands, planting the church of Christ throughout the nations. They were in a peculiar manner and measure endowed with spiritual gifts for their peculiar office. They were to be for all times the infallible teachers of Christendom. Paul lays particular stress upon his apostleship, not only announcing himself as an apostle of Jesus Christ,¹⁾ but also vindicating his apostolic character against those who called it into question or even denied it.²⁾ He was an apostle, not of men, neither by man, δι' ἀνθρώπου, but by Jesus Christ.³⁾ And the apostolate is expressly termed a *ministry*, διακονία,⁴⁾ being in fact the earliest form of the ministry of the new testament. While the apostles were in Jerusalem, they also served as the pastors and teachers of the local congregation which they had gathered by the preaching of the gospel, administering the *ministry of the word*⁵⁾ by teaching and preaching Jesus Christ in the temple and κατ' οἶκον,⁶⁾ in the various houses in which, for want of special meeting houses, the various groups of disciples would meet for worship, to hear the word, celebrate the sacrament, and unite in prayer. One of these houses belonged to Mary, the mother of John Mark, where many were gathered together praying.⁷⁾ As the number of disciples increased, other ministers were added. They were termed πρεσβύτεροι, *elders*. These presbyters were not the successors of the apostles; for we find them side by side with these earliest ministers of the earliest church,⁸⁾ which sent a letter to the churches among the Gentiles as addressed

1) Rom. 1, 1. 1 Cor. 1, 1. Eph. 1, 1 al.

2) 2 Cor. 11, 5; 12, 11 f. Gal. 1, 1 ff.

3) Gal. 1, 1.

4) Acts 1, 17. 25.

5) Acts 6, 4.

6) Acts 5, 41.

7) Acts 12, 12.

8) Acts 15, 2. 4. 6. 22. 23.

to them by *the apostles and elders and brethren*.¹⁾ Peter, writing to the churches in distant lands, terms himself *συμπρεσβύτερος*, *fellow presbyter* of the presbyters among them.²⁾ While the apostles were still active in their ministry, the churches throughout Christendom had their elders. They were also known as bishops.³⁾ St. Paul applies the terms *πρεσβύτερος* and *ἐπίσκοπος* to the same persons.⁴⁾ How had these persons been made bishops, presbyters, or, as Paul also calls them, pastors and teachers?

The apostles had been singled out and called to the apostleship directly by Christ himself. Having thus been made ministers of Christ, they were also the first pastors of a church which had been gathered by their ministerial work and accepted their ministerial labors while they were with it, as Peter was at Jerusalem and Paul was at Corinth and Ephesus. The elders were not chosen and called by immediate acts of Christ. Yet Epaphras was a minister of Christ,⁵⁾ and Paul tells the elders of Ephesus that the Holy Ghost has made them bishops, to feed the church of God.⁶⁾ St. Peter likewise exhorts the elders of the churches to feed the flock of God as pastors or bishops under the *ἀρχιεπίμην*, the chief pastor or archbishop of his flock,⁷⁾ thereby recognizing them as ministers of Christ, who as such can hold their office only from Christ, whose work they perform. How the elders at Jerusalem were called to their office we are not told by St. Luke. But we learn that certain assistants to the apostles, the seven deacons, were chosen by the congregation,⁸⁾ and even without further light on the subject it would seem probable by analogy that the elders too were not appointed by the apostles, but likewise chosen by the congregation under the guidance and cooperation of the ministers already in office. Now, this is precisely how, as

1) Acts 15, 23.

3) Phil. 1, 1. 1 Tim. 3, 1. 2.

5) Col. 1, 7.

7) 1 Pet. 5, 1—4.

2) 1 Pet. 5, 1.

4) Tit. 1, 5. 7. Acts 20, 17.

6) Acts 20, 28; cf. v. 17.

8) Acts 6, 1 ff.

St. Luke tells us, the churches in Galatia were provided with elders. Paul and Barnabas, who had gathered these congregations, visited them on their return journey and organized the churches which they would now have to leave to God and the word of his grace, and they caused them to choose elders for themselves. This is what *χειροτονήσαντες αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους*¹⁾ says. The verb *χειροτονεῖν* is simply the word for voting by lifting up the hand to signify assent. It is used in the same sense by Paul,²⁾ where he says that Titus was chosen by the churches for a certain task. The usage of the word may be further substantiated from the *Teaching of the twelve apostles*, where we read, *Χειροτονήσατε οὖν ἑαυτοῖς ἐπισκόπους καὶ διακόνους.*³⁾ Here again the churches are called upon to elect for themselves their bishops and deacons. And it was highly proper that they should. To the churches Christ himself has given the charge to preach the gospel, and the church must see to it that the gospel be preached. Where the ministers already at work are not sufficient, or where they are called away to other fields or to their eternal rest, the churches carry out the will of Christ and their peculiar task, when they call others to the ministry of the word. Preach the gospel, Teach the people to observe what I have commanded you, is Christ's commission to the churches of Christendom. This is the work of the ministry entrusted to the church, the body of Christ. But as the human body performs certain functions through certain organs, the digestive functions through the digestive organs, other functions through the organs of respiration, still others through the organs of circulation, others through the eye, and others through the ear, so the body of Christ is to perform the work of the ministry through ministerial organs. And the apostle, having discussed this analogy at great length,⁴⁾ makes the application, saying, *Now ye are the body of Christ, and mem-*

1) Acts 14, 23.

2) 2 Cor. 8, 19.

3) Cap. XV.

4) 1 Cor. 12, 1 ff.

*bers in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers. . . . Are all apostles? are all prophets? are all teachers?*¹⁾ Though Christ has given to his church the ministry of reconciliation, he would not have the work of the ministry performed by all the members of the church promiscuously. It is the church that preaches, but through its organs. It is the church that teaches; yet not all are teachers. Even if they would be, they could not, and if they could be, they should not. The first teachers of the church were given to the church directly and fitted out miraculously for their official work, and the church, as was meet and right, accepted the gift, and the apostles performed the work of the ministry. God gave other miraculous gifts, of prophesying, of healing, diversities of tongues, and the church accepted these gifts for aid in its work of the ministry. And as the wants of the church demanded still other men for the work of the ministry, the churches looked out among them men of honest report, full of the Holy Ghost and wisdom, and chose them for elders, pastors, and teachers, according to the Lord's will, who in this wise gave those whom by the church he called to be his ministers.

The ministers thus mediately called and appointed to the ministry stand in a twofold relation. They are ministers of Christ, performing Christ's work on earth, and they are responsible to Christ for the faithful execution of his instructions. As ministers of the church, performing the work primarily entrusted to the church, the royal priesthood, they are also responsible to the church for the faithful discharge of their ministerial duties, while, on the other hand, the congregation is responsible for the official life of its minister, who is in charge of work entrusted to the church. The maxim, *Delegata potestas delegari nequit*, is true, but not without restriction, the restriction, without

1) 1 Cor. 12, 27—29.

authority from the principal. When an agent has with the sanction or by order of his principal appointed a subagent, the latter also is the agent of the principal. Thus also the minister appointed by the church is the minister of Christ, being called by authority from the Head over all, from whom the church also holds her commission. What the minister does in his ministry by his deputed power is as valid as if it had been done directly by the Head of the church, whose own acts the ministerial acts of his stewards really are. What Paul had done, *God had wrought among the Gentiles by his ministry.*¹⁾ Having by the call of the congregation become a minister of Christ, as by the will of Christ, he must be considered in the service of Christ, and must not go or be put out of the stewardship, unless he can or must say, "My Lord taketh away from me the stewardship."²⁾ This can again be done through the congregation, in accordance with the will of the Master.

The minister's twofold relation, furthermore, appears in the authority he exercises and the obedience to which he is entitled in his ministry. As a servant of the church the minister subordinates his will to that of the congregation and holds his faculties and endeavors at the service of his people jointly and severally, feeding the sheep and feeding the lambs,³⁾ teaching them publicly and from house to house,⁴⁾ making himself servant unto all, that he might gain the more, and being made all things to all men, that he might by all means save some.⁵⁾ As a servant of Christ he comes as an ambassador for Christ, bearing a message of his king, officially carrying on the work of the great Prophet sent of God, demanding in Christ's name ready acceptance of the doctrine, full confidence in the promises, willing obedience to the precepts, hearing and heed to the admonition, correction and reproof, whereof he is made the bearer. This is his official authority. His is the ministry of the word,⁶⁾

1) Acts 21, 19.

2) Luke 16, 3.

3) John 21, 15—17.

4) Acts 20, 20.

5) 1 Cor. 9, 19. 22.

6) Acts 6, 4.

and this word is the word of God.¹⁾ This is the extent and the limit of his authority. If he exceed this limit and demand obedience beyond where he can say, "Thus says the Lord," he must be rebuked, and his demand repudiated, and obedience denied. To yield to such demands would not be meekness but weakness, not godliness but idolatry. Even if what the minister demanded were not in itself evil, his demand, as with a claim of authority where his authority is at an end, must be for conscience sake discountenanced. Where, however, the minister of Christ comes with the word of Christ, and in his Lord and Master's name demands obedience to the word and will of the Lord of lords as set forth in his word, there the minister can make no concession, be it to high or low, wise or unwise, many or few, majorities or minorities, friends or enemies, but is bound to stand as a faithful minister by his Master's word and persist in his demand of uncurtailed and unconditional obedience and submission, repudiating every semblance even of connivance or compromise as treason and a breach of the most sacred trust under heaven. For this reason he must preach the truth, the law and the gospel, he must testify against false doctrine, censure Pharisees and Sadducees, and in every way keep that which is committed to his trust.²⁾

In all this there is no difference between the ministers of orthodox churches and those of heterodox churches. Being a church, a heterodox church has the ministry, and those whom it calls to perform the work of the ministry are by such call made ministers of Christ and do Christ's own work, inasmuch as they administer the means of grace. As the scribes and the Pharisees sat in Moses' seat, though the Jewish church was in the days of Christ contaminated with false doctrine, so to-day the teachers of all churches, by virtue of the essentials of the gospel which they have and set into operation, sit in Christ's seat. The ministers

1) Rom. 15, 18. 1 Thess. 2, 13. 1 Pet. 4, 11.

2) 1 Tim. 6, 20.

and members of an orthodox church, while they keep aloof from erring churches and their teachers, must not set aside, ignore, or override the ministry of the sectarian pastor. He is in charge of a flock of God, and the souls committed to his care must not be fed by other shepherds. His ministry as well as his heterodoxy must be recognized. What damage he may do to his hearers by his false doctrine, will be for him to answer and for those who commissioned him to teach and defend their and his errors. As an errorist society they are not a church and have no ministry of the church, and their chosen preacher is not a minister of Christ, but an enemy of Christ and of his church, who does not promote but retard and endanger the spiritual life of those who by the saving truth preached by him may have been led to Christ. But while the orthodox minister will warn his own people against the dangerous errors of his heterodox neighbors, it is not his duty or business to warn his neighbor's flock against their shepherd, into whose charge that flock has been given, and who shall have to answer for every soul which has been entrusted to his care.

This restriction of ministerial responsibility to the particular charge entrusted to the individual minister is of importance also to orthodox ministers in their relation to each other. As the ministry is conferred upon its incumbents by the call of the local congregation, every minister is the pastor and teacher of the congregation or congregations by whom he was called and of none other. To the elders of the church at *Ephesus* the apostle said, *Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers.*¹⁾ In their organization of the congregations in Galatia Paul and Barnabas had elders chosen, *κατ' ἐκκλησίαν, from church to church,*²⁾ so that the elders of the church at Derbe were not those of the church at Lystra, nor those of Lystra those of the church of Iconium. Each church be-

1) Acts 20, 28; cf. v. 17.

2) Acts 14, 23.

ing itself commissioned to provide for the administration of the means of grace in its midst and, therefore, to enjoin the work of the ministry upon some worthy incumbent, the ministerial office is that of a particular shepherd for a particular flock. How many persons may or should have a minister to themselves must be ultimately determined by those persons themselves, according as the work of the ministry, the edifying of the body of Christ, the purpose of the ministry, can be best achieved under prevailing circumstances. But when a number of persons have called a man for their minister, and he has accepted such call, then he is the minister of that congregation, be it large or small, and his whole flock, over which the Holy Ghost has made him overseer, is the whole number of souls in that congregation, neither more nor less. His parish is not the world. Other ministers have their parishes, the congregations by whom they were called, and the flock of one shepherd ends where that of another shepherd begins, no sheep or lamb being a member of both. The right of determining of which congregation he will be a member rests with the individual Christian, and it is proper that he should keep himself to where, according to his judgment, he and his household may be most richly provided with the word of Christ¹⁾ and most fully enjoy the benefits of the work of the ministry, the edifying of the body of Christ, till all the members come unto the measure of the full stature of Christ, growing up into him in all things.²⁾

In this connection it should, however, be remembered that the work of the ministry does not concern those only who are already members of the church, the body of Christ, that the promises of the gospel are not only to them and to their children, but also to such as *are yet afar off, even as many as the Lord our God shall call*,³⁾ and that this call is to be voiced forth by the church through the organs of the

1) Col. 3, 16.

2) Eph. 3, 12—16.

3) Acts 2, 39.

church. It is the task of the church, of every church, to disciple all nations, and this task has not been limited to the early days of Christianity, but remains a sacred duty of the church to the end of time.¹⁾ The church is *God's building*,²⁾ built *upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone*,³⁾ in whom all believers are *builded together for an habitation of God through the Spirit*.⁴⁾ To carry this building onward to completion, the builders must add stone after stone taken from the quarries of Jews and Gentiles by the means of grace. This is the work of Christian mission at home and abroad. The minister who, as a fisher of men,⁵⁾ casts his net into the world, or as a commissioned builder draws material from the wildernesses round about him, is active in his proper sphere and commits no encroachment on another's rights. But he must not fish in his neighbor's fish-car, nor quarry stone from the wall of another man's house. The members of other Christian churches are not material for missionary endeavors as a part of the work of the ministry.

When Peter and Andrew and the sons of Zebedee were fishers on the lake of Gennesaret, they were familiar with the rules and manipulations of their craft,⁶⁾ and when Christ would make them fishers of men, he made them his disciples and took them into training to prepare them for the work of the ministry. The proper performance of this work as that of any other work requires certain natural or acquired abilities, and an incompetent workman may do more harm than good. A principal who employs an agent becomes liable for the shortcomings of his agent. When the church appoints those who by such call shall be the ministers of Christ, the church must also see that these men be properly qualified for the important office they are to fill. Of the deacons in the church Paul says, *Let these also first be proved; then let*

1) Matt. 28, 19. 20.

2) 1 Cor. 3, 9.

3) Eph. 2, 20.

4) Eph. 2, 22; cf. 1 Pet. 2, 5.

5) Matt. 4, 19.

6) Matt. 4, 18—21. Luke 5, 1 ff.

*them use the office of a deacon.*¹⁾ Thus the first deacons at Jerusalem were not picked at random, but deliberately and carefully chosen.²⁾ Of the qualifications for the ministry four and a fifth one are paramount, soundness of doctrine, aptness to teach, blamelessness of life, and a good and honest report of them that are without.³⁾ A man cannot teach what he does not know, nor teach correctly what he does not know correctly. A minister of the church should be orthodox; for in whatever is unsound in his doctrine he cannot be a minister of Christ, who is the Truth and came into the world to bear witness to the truth. He must also be διδασκικός, *apt to teach*,⁴⁾ ἰκανὸς καὶ ἑτέροους διδάσκειν, *able to teach others also*.⁵⁾ He must be able to communicate to others what he knows himself. Profound and correct knowledge alone does not make a teacher. The teacher must be able and willing to adjust his teaching to the mind of the learner without sacrificing the truth to the ignorance or perverseness of his hearer. He must be able to distinguish between weakness and malice. The minister must not only be sound of doctrine and know the difference between the law and the gospel, but also apt to teach both, each in its proper place, not teaching the law as and where he should preach the gospel, and *vice versa*, or, as the apostle says, he must be able *rightly to divide the word of truth*.⁶⁾ As a teacher he must also be able to vindicate the truth against its assailants, and this not as a philosopher with arguments of human reason, but as a servant of Christ with the sword of the Spirit,⁷⁾ that the gainsayer and those who might side with him may be not only fought down in argument, but made to yield to the truth. This is the true spirit of Christian polemics as practiced by the Christian minister, using the word in the defence of the word with a view of making

1) 1 Tim. 3, 10.

2) Acts 6, 1 ff.

3) 1 Tim. 3, 2. 3; 3, 4—7. Tit. 1, 6—9. 2 Tim. 2, 2. Acts 6, 3.

4) 1 Tim. 3, 2.

5) 2 Tim. 2, 2.

6) 2 Tim. 2, 15.

7) Eph. 6, 17.

conquests for the word and for him whose word it is. Thus as a teacher of the word the minister of Christ must *hold fast the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.*¹⁾ Blamelessness of life²⁾ during his ministry is requisite for the successful administration of the minister's office inasmuch as without it he will tear down by the offenses of his conduct what he may build up by his preaching. Those who feed the flock of God are also to be *ensamples to the flock,*³⁾ so that with Paul they may say, *Mark them which walk so as ye have us for an ensample.*⁴⁾ Moreover the minister *must have a good report of them which are without.*⁵⁾ If in his life there be a stain of a nature to make his name infamous before the world, he is not or no longer available for the ministry in the church, though by due penitence he have obtained the forgiveness of the church and may be received as a brother in Christ. The reason for this is obvious. A pastor who is notorious for some shameful offense, though in some other calling he might find the condonation of the world, may be sure to bring disgrace on the church and the name of Christ, as, falling into reproach,⁶⁾ he will be unable to defend and justify himself. And, besides and beyond this, the devil may take occasion at the minister's disgrace and ensnare him in recklessness or despair to his own ruin and the detriment of the church and its interests.

All these qualifications for the ministry are such that the church can and should look for them in those whom the congregation would call or has called to the ministry. There is still another requisite for the proper and faithful performance of the duties of this office. It is *faith and a good conscience.*⁷⁾ As a minister of the church, the invisible church, he should certainly be a member of that church. A man

1) Tit. 1, 9.

2) 1 Tim. 3, 2. Tit. 1, 6.

3) 1 Pet. 5, 2. 3.

4) Phil. 3, 17.

5) 1 Tim. 3, 7.

6) 1 Tim. 3, 7.

7) 1 Tim. 1, 19; cf. 3, 9; 6, 11.

who would or could not even profess the Christian faith, or who gave his profession the lie by an ungodly life, would thereby show himself unqualified for the ministry. Without true, living faith in Christ a minister is a faithless wretch, though he may *for filthy lucre's sake*,¹⁾ or from other selfish motives, devote himself to the work of the ministry. As a believing minister is not by his faith a minister, but by the call of the congregation, so an unbelieving minister duly called is by such call truly a minister of the church and of Christ, and as the means of grace which he administers have their power inherent in themselves and are not made or unmade by the faith or unbelief of the person by whom or to whom they are administered, his ministerial acts are valid and efficacious. But while a godly pastor, taking heed unto himself and unto the doctrine, will be intent upon saving himself and them that hear him,²⁾ a hireling who does not even care for his own soul's salvation will be even less concerned about the spiritual welfare of the flock of Christ. Paul admonished the elders of Ephesus to *take heed to all the flock, but first of all to themselves*.³⁾ And as the Lord Jesus was about to repeat his commission to Peter to feed his sheep and lambs, he emphasized his question, *Lovest thou me?* by putting it again and again.⁴⁾ It is therefore meet and right that the church, while unable to know with a certainty whether a certain man be a believer or a hypocrite, should pray the Lord of the harvest, that he would send forth faithful laborers into his harvest, and all should heed such admonitions as these: *We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake*.⁵⁾ *Obey them that have the rule over you and submit yourselves: for they watch for your souls, as they that must give account, that*

1) Tit. 1, 11. 1 Pet. 5, 2.

3) Acts 20, 28.

4) John 21, 15—17.

2) 1 Tim. 4, 16.

5) 1 Thess. 5, 12 f.

*they may do it with joy, and not with grief: for that is unprofitable for you.*¹⁾

The profit which is to accrue from the ministry, and which is in danger of being curtailed, is, as appears from several texts already quoted,²⁾ the salvation of souls. As the means of salvation are the means of grace, the word and the sacraments, the work of the ministry can and must be carried on by these means, by which men are called to Christ, regenerated,³⁾ strengthened and confirmed in faith and knowledge and holiness of life,⁴⁾ and preserved unto life everlasting.⁵⁾ In this sense ministers are spiritual fathers in Christ, as Paul says, *In Christ Jesus I have begotten you through the gospel,*⁶⁾ and, *My little children, of whom I travail in birth again until Christ be formed in you.*⁷⁾ In the faithful discharge of his duties the pastor will also perform functions which, while not directly in the line of the administration of the means of grace, are subservient thereto. The apostles did not consider it below themselves, but a matter of course, that the distribution of alms in daily ministration should be their business⁸⁾ in the ministry. Being charged to *take heed to all the flock,*⁹⁾ the pastor is the official teacher of the old and the young, the teacher of his whole congregation jointly and severally, not only in the pulpit, but also in the deliberative and executive meetings of the representative congregation, in public catechization, in the parochial school, in the meetings of committees and boards, or where and when any of his parishioners may be in need of instruction on any point of doctrine concerning Christian faith and life. Paul says, *We preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.*¹⁰⁾ Where it is

1) Hebr. 13, 17.

3) 1 Cor. 4, 15. Gal. 4, 19.

5) 1 Tim. 4, 16. 1 Cor. 1, 21.

7) Gal. 4, 19.

9) Acts 20, 28.

2) 1 Cor. 9, 19—22. 1 Tim. 4, 16.

4) Eph. 4, 13—16.

6) 1 Cor. 4, 15.

8) Acts 6, 1; 4, 35. 37; 5, 1 ff.

10) Col. 1, 28.

apparent that this cannot be approximately achieved by the labor of one man, the congregation will do well to give him help by committing certain functions of the one ministerial office to an assistant functionary or, if necessary, to several assistants in the service of the congregation. When at Jerusalem a *want*, *χρεῖα*, had arisen, that want was promptly met and, with the consent and advice of those already holding the ministerial office, a number of men were chosen and appointed to take upon themselves a part of the work of the ministry.¹⁾ The propriety and wisdom of this measure was evident to other churches of apostolic days; the church at Philippi and other churches had bishops, or elders, and deacons.²⁾ We hear of different kinds of elders, some only of whom labored in the word and doctrine.³⁾ And to this day churches of all lands have followed the example of the apostolic age, having, besides their regular pastors, assistant pastors in their pulpits, teachers in parochial schools, deacons, lectors, precentors, sextons, or other assistants to the one ministry, all of them either occupied in teaching the word or in functions subservient to the teaching of the word. That whereby the establishment and maintenance of such branch-offices should be determined is still the *χρεῖα*, *want*, which is thus satisfied for the benefit of the church and its members, the achievement of the end and aim of the ministry.

A rite also handed down from the days of the apostles, though not of divine institution, is that of Ordination. It is a solemn public acknowledgment of the call of the congregation, of its willing acceptance by the person so appointed, and of his fitness for the proper performance of the duties enjoined upon him by the call,⁴⁾ as also an occasion for prayer and supplication in behalf of the newly appointed

1) Acts 6, 1—6.

2) Phil. 1, 1. 1 Tim. 3, 1—8.

3) 1 Tim. 5, 17; cf. Acts 6, 2. 4.

4) Acts 1, 1; 13, 3. 1 Tim. 4, 14. 2 Tim. 1, 6. 1 Tim. 5, 22.

officer and his work.¹⁾ As a public ceremony enacted with the word of God and prayer in the name of the church it is performed in the presence of the congregation by whose call the ministerial office is conferred upon the candidate, but is not the conferring of the office itself, but only an inauguration to and solemn acceptance of an office actually conferred by the call of the church. Least of all is it an elevation to holy orders. There is no such thing as holy orders by divine right or institution in the church. All the incumbents of the ministerial office, either in one congregation or in different congregations, are equal in rank or station among themselves, as no degrees in the ministry have been established by the Head of the church.²⁾ The only authority in the church being that of the word, there can be no superior or inferior authority in the church as by divine ordinance. Whatever superiority of station there may be among the officers of any church or confederation of churches is, like the form of church polity which may involve or condition such gradations, merely of human origin and dignity. By divine right Peter was the *συμπρεσβύτερος*, *fellow elder*, of all the elders of all the churches,³⁾ and Epaphras and Tychicus, ministers to the churches, were *σύνδουλοι*, *fellow servants*,⁴⁾ of the great apostle of Christ.

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1) Acts 6, 6. 2 Tim. 1, 6.

2) Matt. 23, 8. Acts 20, 17. 28. Tit. 1, 5—7. 1 Pet. 5, 1—3.

3) 1 Pet. 5, 1.

4) Col. 1, 7; 4, 7.

SCIENCE AND THE CHURCH.

In *The Lutheran* of December 5, 1901, we read:

“Will The Independent Please Notice. The New York Independent is not up-to-date in its knowledge of the Lutheran Church. In its issue of November 21, it expresses surprise that there is in this country ‘a denomination of German Lutherans who reject the Copernican system of astronomy, and hold that the earth is in the center of the universe, and that the heavens revolve around it after the Ptolemaic fashion.’ It has come to the possession of this information, so startling to it, through a pamphlet of Prof. Pieper’s of the Concordia Seminary, and through another of Rev. Lange’s, of Pacific Grove, California. It is a surprise to us that The Independent is so far behind the times. Years ago Andrew D. White, first in *The Popular Science Monthly*, and then in his book on ‘*The Warfare Between Science and Religion*,’ pointed out this matter in a very elaborate way. The Lutheran Church Review has also pointed it out at length, and, if we mistake not, reference has been made to it in the columns of *THE LUTHERAN*.

“The position of the Missouri Church on this point is similar to its teaching on all points of science and history, including chronology. It holds that the Bible teaches the Ptolemaic astronomy, and that therefore the latter must be true. It does not see any room whatever for the teachings of science in its major premise. It unceremoniously casts all science to a side in so far as the latter is in conflict with what seems to ‘Missouri’ to be the teaching of the Scriptures.

“The weakness of this position has all been pointed out at length by other branches of the Lutheran Church, and though Missouri Lutheranism is a powerful and aggressive factor in America, and has been extolled as being such by The Independent itself in years that are past. Yet ac-

according to the judgment of multitudes of Lutherans it by no means constitutes the best representation of sound Lutheranism, and the Lutheran Church in America should not and cannot be judged by the teachings, good and bad, which are promulgated with such masterly aggressiveness by the Missouri Church."

This is as sorry a piece of paragrapher's work as we have seen for a long time. The item in *The Independent* upon which it comments was not much to the credit of that periodical; but the commentary is decidedly worse than the text. A gentleman connected with the Missouri Synod had published a pamphlet, which he had dedicated to Gen. J. W. de Peyster, author of *The Earth Stands Fast* and hundreds of other works, and in this pamphlet of 19 pages the author advanced his opinions on Copernican astronomy and advocated the Tychonic theory, not with theological arguments or references to texts or statements of Scripture, but merely on what he considered scientific grounds or the testimony of the senses. The booklet is, from beginning to end, a private affair, coming from an individual writer to individual readers irrespective of religion or creed, and *The Independent* might with equal propriety have booked the writings of Gen. de Peyster or the lectures of Mr. Parallax to the debit or credit of the Missouri Synod or the Shah of Persia.

But we are not now settling accounts with *The Independent*, whose remarks could not have induced us to enter upon this matter in the *QUARTERLY*. *The Lutheran* is published "under authority of the General Council of the Evangelical Lutheran Church of North America." *The Lutheran* is neither a business enterprise as *The Independent*, nor a private pamphlet, but the acknowledged organ of a large ecclesiastical body, and such utterances as those above quoted cannot be allowed to go unnoticed and unanswered, but must be scored against the body from which they come, and placed in the light of truth and sound theological principles.

In the first place, the paragraph of *The Lutheran* says, *The Independent* "has come to the possession of this information, so startling to it, through a pamphlet of Prof. Pieper's of the Concordia Seminary, and through another of Rev. Lange's, of Pacific Grove, California." How does the writer of *The Lutheran* know this? *The Independent* has not told him any such thing. And if it had, the statement would still be false. For Prof. Pieper never wrote a pamphlet from which such information might be gathered, never published a pamphlet on astronomy or any kindred subject. But *The Independent* is not responsible for the *Lutheran's* assertion, and the purported pamphlet by Prof. Pieper is wholly and solely a fiction of the person or persons who wrote or inspired the false statement in *The Lutheran*.

But even if a Professor or other officer of the Missouri Synod had published such a pamphlet, *The Lutheran* would not be justified in basing upon such publication any strictures on "the teachings" of the "Missouri Church," as long as it could not point out anything therein contained as being at variance with the word of God. The Missouri Synod, as a consociation of Christian congregations or churches, is charged by the Head of the Church to preach the Gospel, to teach men to observe all things whatsoever he has commanded his disciples, that and nothing more. In the discharge of this duty the "Missouri Church" as well as the General Council Church is bound to adhere to the Law and the Testimony, the written word of God. By every deviation from this rule, be it to the right or to the left, *in excessu* or *in defectu*, a church exposes itself to just censure by those who continue in Christ's word. The truths which the church is to transmit are the truths of the divine word, of which Christ says, Thy word is truth. Whatsoever things were written aforetime were written for our learning, and to inculcate these things is the task of the church. Beyond this the church has no commission to teach. It is not of

the province of the church to teach Medicine or Engineering, just as it is not the business of a School of Mining to teach Pastoral Theology. Thus, also, a church cannot properly be committed to any scientific method or theory, and a person, no matter of what station, when discussing a scientific subject as such, must not presume or be understood to act as an organ of the church any more than when he casts his ballot as a citizen or fires a gun as a soldier. If a theological Professor in one of his lectures, or a religious editor in a dogmatic article, or even a synod in its doctrinal discussions, should go on record as having approved or professed a scientific system or theory, such utterances must not be looked upon as properly teachings of the church, and nobody in the world, either within or without the church, is free to charge or bound to respect them as part and parcel of the legitimate doctrine of the church. A teacher of the church is obliged to give answer to any of his brethren who may ask him what he holds and believes concerning any point of Christian doctrine, and there is no good excuse for him if he is ignorant of any doctrine clearly revealed in holy Scripture, or not fully persuaded of the truth of every doctrine taught and believed by the orthodox church. But a teacher of the church, to whom the church should look for the correct exhibition and defense of its doctrine, needs no excuse if he prefer to leave science to scientists, or if he should candidly declare that he knew too little of astronomy to have an astronomical opinion, and had no astronomical creed as very many have who perhaps know considerably less about astronomy than the average theologian. The present writer happens to have devoted three of the best years of his life chiefly and assiduously to the study of physical sciences, and has been in touch with these sciences for many more years. But if he has profited anything by these studies, it is, besides a few other things, a habit of speaking with more modesty on certain scientific topics than the college sophomore who knows all about them, and many

others who have forgotten the better part of what they knew, or thought they knew. And he has learned to rate, not only from a theological, but also from a scientific point of view, such assertions as this, that "the Missouri Church holds that the Bible teaches the Ptolemaic astronomy." We do not know whether the writers of *The Lutheran* would be bold enough to assert that the General Council held the Copernican theory. But we do know that, considering the elements which constitute a synod, there is no synod on the face of the earth which would not stultify itself if it voted an endorsement of the Copernican or any other system of astronomy.

There is, however, one thing in which a Christian synod can be and should be a unit, and that is the doctrine of the inerrancy of the Bible, the whole Bible, from Genesis to Revelation. And as the word of God is truth, God's truth, and as two contradictory propositions cannot both be true, a Christian synod can and should unanimously reject whatever, be it in theology or elsewhere, it may find in open conflict with any statement of the word of God. The Bible is not a text-book of Zoology or Biology or Astronomy, claiming for itself the authority secured by the most careful and extended human investigation, observation and speculation. Its claims are infinitely higher. The authority of human scientists is never more than human; that of the Scriptures is everywhere divine. The omniscient Creator knows more about his handiwork than any created mind. Where the statements of many and great scientists are in conflict with those of the Bible, the latter must prevail, not although, but because, the Bible is not a scientific text-book, but more, the word and truth of God. A Christian may not, and a whole church, under present conditions, cannot, be familiar with the science of Biology, and no man is competent either to approve or to disapprove what he does not know. But when Darwinists assert that man is a product of ages of evolution from inferior organisms, while the Bible plainly

teaches a different origin and descent of man, every Christian of average intelligence may consistently and promptly reject the said Darwinian error where or in whatever form it may confront him, and a synod might and should unhesitatingly condemn it whenever it crossed its path, though no member of the synod had read the *Origin of Species* or the *Descent of Man*. Likewise, when geologists tell us that for millions of years the earth was in a state which rendered vegetable and animal life on its surface impossible, or when astronomers maintain that the Copernican system necessitated the assumption of millions of years of siderial existence in our universe and excluded the possibility of the creation of the sun and the moon and the stars on the fourth day of the hexaemeron and after the appearance of vegetation on the earth, and that, consequently, the Mosaic record of the creation must be laid aside as untenable, every intelligent Christian and every convention of Christians ought to be competent and ready to stand by the truth of the plain words recorded in Genesis against the opposing errors advanced in the name of science. To do this it is by no means necessary to follow up the methods and arguments of geological research, or the calculations and measurements and inductions and deductions of generations of astronomers, or to define and balance the merits or demerits of scientific theories and systems, which cannot be the task of the church. A man is competent to judge that there is something wrong with the clock on the wall, if he finds that it loses or gains fifteen minutes every day, simply by comparing the position of its hands and that of the midday sun. It is not necessary that he should suspend his judgment until he had made a thorough investigation of the interior mechanism, or learned the watchmaker's trade, or assured himself that there was not something wrong with the sun. When the results of human investigation or speculation are at variance with the explicit statements of Scripture, the Christian scientist will, on finding the discrepancy, review

his work, knowing that somehow he must have blundered, just as a schoolboy will do, when he finds that his answer differs from that given in the Key of his Arithmetic. And when the Christian layman in Geology or Astronomy finds a discrepancy between the Scriptures and what confronts him as a result of scientific work, the proper thing for him to do is to abide by the Scripture and to lay that thing of science aside as erroneous, leaving to the scientist the work of correcting his figures, very much as a mother would do who, while unable to solve her boy's problems in higher arithmetic, but holding the Key in her hands, would tell her boy unceremoniously, on the authority of the Key, if his solution is wrong, leaving it to him to correct his work, or to go with it before the Master and suffer the consequences.

After all that has been said it cannot be doubtful what we plead to the charge that "the Missouri Church unceremoniously casts all science to a side in so far as the latter is in conflict with what seems to 'Missouri' to be the teaching of the Scriptures." We say, "Yea and Amen." But when *The Lutheran* goes on to discourse on "the weakness of this position," we object. There is no weakness about this position. On the contrary, this is precisely and has ever been Missouri's strength. What it holds to be the teaching of the Scriptures is for Missouri conclusive against everything in conflict therewith, no matter whence it may come, whether it be a matter of doctrine or of practice, whether it be held by few or by many, by friend or foe. Here also lies the reason for Missouri's "aggressiveness." Missouri holds that of right the world belongs to Christ and his truth, that false doctrine has no right to exist, that there must be no compromise between God's truth and human error, and no terms short of unconditional surrender can be accepted. This, and this alone, is genuine Lutheranism. When Luther opened his 95 Theses with the words, *Dominus et magister noster Jesus Christus dicendo*, he struck the key-note of the Reformation. If Christ is our Lord and

Master, and if he has spoken, such word must be conclusive with all his true disciples. From this stronghold Luther fought the Romanists, the Sacramentarians, the Anabaptists, the Antinomians, the Jews, King Henry, Erasmus, and who else came in his way with any theory or practice contrary to the word of God. *Das Wort sie sollen lassen stahn*, must be the watchword of every consistent Lutheran against all manner of error which would assail any truth set forth in holy Scripture.

But may not the Scriptures be variously interpreted? Certainly. The Scriptures may be interpreted right or wrong, right in one way and wrong in many ways. And he who would use the Scriptures for doctrine, or for reproof or correction, should be sure that his interpretation is right, or defer judgment until he may have gained such assurance. But in all cases he must judge according to what in the light of Scripture he holds to be the teaching of Scripture. Especially must he beware of accommodating his interpretation of the plain words of Scripture to the opposing error which he may be called upon to judge according to the infallible norm of truth, the written word of God. Thus, when the Bible says that *in six days the Lord made heaven and earth and the sea and all that in them is*, and the context and parallelism clearly show that *days* means days, we must not cast aside the sense of the text and substitute another in deference to the speculations of scientists. If any geological theory cannot stand without the assumption of millions or even thousands of years where the Bible says *days*, then that geological theory must fall. Or again, if the heliocentric system cannot stand with the assumption that the sun and moon and stars were created when God says they were, then the heliocentric system must fall. We cannot correct the divine record of the creation, to make it agree with opposing postulates of geologists or astronomers; so we must leave it to geologists and astronomers to correct their postulates. We cannot even meet them half-way and agree to

leave it in doubt who may be right, they or the word of God. In fact, astronomers have been correcting themselves and one another these many years and centuries, not only since the days of the ancient Greek philosophers and the long rule of Ptolemy's *Almagest*, but also since Copernic's book *De Revolutionibus* was published with a preface by the Lutheran theologian Osiander. What if a revolution in Optics with new discoveries on the nature and laws of light or its conditions in siderial space should turn a leaf for our scientists and open a new chapter *de revolutionibus orbium coelestium*? But be that as it may. One thing we know. When all these temporal speculations and investigations through telescopes and microscopes shall be forever closed, and the objects of physical science themselves, including the earth and the greater and lesser lights which God has made, shall have passed away at the command of Him whose fiat called them into being, and in the light of glory we shall no longer know in part, the word of God, the Book of Genesis not excepted, shall still be true and abide forever.

A. G.

THE PROOF TEXTS OF THE CATECHISM

WITH A

PRACTICAL COMMENTARY.

THE CREED.

John 3, 16: *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.*

This text may be fitly called an epitome of all Scripture, both the Law and the Gospel. It teaches that, left to itself, all the world must have perished, and no man could have obtained eternal life. For if salvation is by the love

of God in Christ and through faith in him, then by his own works man must be lost now and forever. But the text also teaches that God, the only true God, whose Son is the only begotten of the Father, the God whom no man can know but by revelation, is not only just but also merciful, that instead of condemning the world, as he might have done, he loved the world. That this is very remarkable is indicated by the emphasis which the original lays on the verb, *loved*, placing it before its subject, *οὕτως ἠγάπησεν ὁ θεός*. And this wonderful love of God is all the more wonderful, the more we consider and comprehend the state and condition of the objects of his love. The *world*, *κόσμος*, the whole mass of fallen mankind, sinful, ungodly, rebellious in enmity against God, and damnable in his sight, was the object of God's love. Love is the longing for union and communion with the object of such desire. The world was separated from God by sin.¹⁾ But though man had turned his back upon God and neither could nor would return to him, God longed to be reunited with the wayward race. In this God did not deny but reassert his holiness. He loved the world, not ignoring but taking away the sin which separated between him and man, by laying that sin upon a substitute for man, a substitute whom he had himself provided. He so longed to recover the fallen world into union with himself, that he gave his only begotten Son, to be the Redeemer of the world, *that the world through him might be saved*,²⁾ *through the Lamb of God which taketh away the sin of the world*.³⁾ And now, since God has provided a Savior for all the world, because he loved the world, it is his earnest will that by accepting this Savior and salvation in him every sinner should have and enjoy the benefits of the redemption now and for ever, that he should not suffer what by sin he has deserved, and which Christ has suffered in his stead, and that he should enjoy what he could not have procured for

1) Is. 59, 2.

2) John 3, 17.

3) John 1, 29.

himself, but which Christ has secured for him by his vicarious obedience unto death, everlasting life. This is the sum and substance of the Gospel and of our Christian faith.

Rom. 1, 16: *I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth.*

The English word, gospel, is a literal translation of the Greek εὐαγγέλιον, good tidings, good spell, a gladsome story. It is the glad news the angel of the Lord brought to the shepherds, saying, *Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ, the Lord.*¹⁾ But the Gospel is not a mere announcement of the goodness of God in Christ Jesus; it is also an exertion of the saving grace of God. The apostle describes it as being not only *δυναμενον* or *δυνατόν*, mighty, powerful, but *δύναμις*, a power, and not a human power, but a power of God, so that wherever it is preached and heard, God himself is active, working on and in the heart of the hearer. It is, furthermore, described as the power of God unto salvation. God is active with his power also in the physical world, as the almighty Preserver and Ruler of the universe. But whenever and wherever the Gospel is preached, God is active in the divine work of saving those who are lost. Salvation is the work of God performed by the Gospel. How? Not by teaching us what we must do to merit salvation, but by teaching us what God has done in Christ to procure our salvation, and by leading us to accept such salvation by faith. This is what the text says in describing the Gospel as the power of God unto salvation, not to every one that worketh, but to every one that believeth. Hence this Gospel of *Christ crucified* is *unto the Jews a stumbling-block, and unto the Greeks foolishness.*²⁾ For the self-righteous Jews and the self-wise Gentiles, the adherents of all

1) Luke 2, 10 f.

2) 1 Cor. 1, 23.

false religions, teach salvation by works, by man's own endeavors, and despise and spurn a doctrine and way of salvation which gives all the glory to God and his saving grace in Christ. But with Paul and all true believers we are not ashamed of the Gospel of Christ, the power of God and the wisdom of God.¹⁾

John 4, 24: *God is a Spirit: and they that worship him must worship him in spirit and in truth.*

The Samaritan woman at Jacob's well was ignorant of the true God. She thought the difference between the Jews and the Samaritans consisted in their different places of worship.²⁾ But Jesus tells her, Ye worship ye know not what.³⁾ He then proceeds to teach her concerning the true God, and in doing this he speaks the words of our text. He says, Πνεῦμα ὁ θεός, God is Spirit. The emphasis is on πνεῦμα, Spirit. He would say, You are ignorant of the very nature of God. You suppose him to be residing at a certain place like a corporeal being, and this false notion determines your notions of divine worship. But God is Spirit, a being without a body or the properties of material things. And it is needful for those who would worship God to know who and what God is. For God cannot be acceptably worshiped according to the false notions which men may entertain concerning him, but must be worshiped in a manner corresponding with his nature, as he is, in spirit and in truth. Thus our text refutes the error of all those who hold, as so many do in our day, that it were immaterial what notions a man had of God, if he only worshiped him according to his views and convictions. Such worship is, in fact, idolatry and damnable before God.

Ps. 90, 1. 2: *Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.*

1) 1 Cor. 1, 24.

2) John 4, 20.

3) Ibid. v. 22.

The psalmist, Moses, here teaches that God is eternal. Men are born and die, generation following generation. But as parents, children, and grandchildren may successively dwell in the same mansion, so God has been the dwelling place where his children have found shelter from generation to generation. While they come and pass away one after another, he is and remains the same mighty fortress for all times. Nor is God of lasting existence only as compared with the fleeting generations of men. The massive mountains, too, have towered for ages above their changing surroundings, looking down in silent majesty upon the short-lived children of men. But God is of still longer duration. The mountains, too, came into being and must pass away. But before the mountains were brought forth, before God had formed the earth and the whole world, the sun and moon and stars, which have been running their steady courses for ages, God is God. He was not only, but he is. In him there is no past or future, but eternal to-day. And when the mountains and the earth and the universe shall pass away, God's existence will have no end. He, and he alone, is from everlasting to everlasting. He is eternal.

Ps. 102, 27: *Thou art the same.*

The Hebrew original is אַתָּה הוּא, *thou art he*. The corresponding אֲנִי-הוּא, *I am he*, from the mouth of the Lord, occurs repeatedly in Isaiah, and in every instance it is an assertion of God's eternity and immutability. Thus when we read, *Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last, I am he.*¹⁾ And again, *I am he: before me there was no God formed, neither shall there be after me.*²⁾ And once more, *I am he, I am the first, I also am the last. Mine hand also hath laid the foundation of the earth.*³⁾ Our context is even more explicit. Here the psalmist says: *Thy years are*

1) Is. 41, 4.

2) Is. 43, 10.

3) Is. 48, 12 f.

throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end. Thus the psalmist is his own best commentator.

Jer. 23, 23. 24: Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

These words are taken from a longer passage in which the Lord rebukes the false prophets, who ran, though they had not been sent, and prophesied, though the Lord had not spoken to them.¹⁾ The audacity of these impostors was all the more astounding since their evil ways were known to God. *I have heard what the prophets said, that prophesy lies in my name, says the Lord.*²⁾ For he is near and present everywhere, filling heaven and earth, so that there is no place so secret or remote as to serve as a hiding place from the presence of Him who is omnipresent, as our text says. This omnipresence of God is not expansion through space, as water fills a vessel. Where God is, he is whole and entire, not a part of him in heaven and a part of him in the earth. He fills the heavens, being everywhere in heaven, and he fills the earth, being everywhere on earth, and everywhere the Lord God, performing his divine works, whether amid the hosts of cherubim and seraphim, or in the heart of a little child. Hence, let false prophets and all workers of iniquity beware, and let all that seek his face take comfort.

Luke 1, 37: With God nothing shall be impossible.

These are words of Gabriel, the angel of the Lord who was sent to the virgin to announce to her that she was to be

1) V. 21.

2) V. 25.

the mother of the Son of God. That the virgin's motherhood was not to come about in the course of nature, but by a special and particular act of divine power, was also made known to her, and as a token of the working of God's almighty power, her cousin Elisabeth was pointed out to her, by the angel. "For," continued Gabriel, "with God nothing shall be impossible." This is a general truth, by which the angel would corroborate his special announcements. The incarnation of the Son of God was one, but not the only, work of divine omnipotence. God's power has no limit. It is God himself, and God is infinite. There is no contradiction between our text and such statements as, *It was impossible for God to lie*. For there never was nor could be such a thing as a lie in God. A lie in God is, in fact, no thing, nothing, and nothing is impossible with God. This is precisely what our text says in full agreement with the words from the Epistle to the Hebrews.

Ps. 139, 1—4: *Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my words. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.*

The psalmist here teaches that God knows all things. He begins with an anthropopathism, in order to picture the thoroughness of God's knowledge. If a man would know a thing thoroughly, he must investigate or search it. Thus David here pictures God as having made a thorough investigation of him and thereby having learned to know all about him, all his present and future ways, and acts, and attitudes, and words, and thoughts, everything even beyond the psalmist's knowledge of himself. Remembering this we should walk in the fear of God all the days of our lives, at the same time trusting that, knowing all our wants and weaknesses better than we can ever know them

ourselves, he will provide for us as only an omniscient and omnipotent Father can provide for his children. Knowing all our ways and doings and words and thoughts, he also knows our prayers, even the desires of our hearts directed to him, and he knows best how to adjust the fulfillment of our petitions to our temporal and eternal welfare.

Is. 6, 3: *Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.*

The holiness of God is his absolute purity, according to which all his affections, thoughts, will, and acts are in perfect consistency with his own nature, and in energetic opposition to everything that is not in conformity therewith. This is also the notion which Isaiah has of the holiness of God. For immediately after the description of the wonderful vision which embodied the great trishagion given in our text, the prophet continues:—*Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.*¹⁾ God is holy, thrice holy, though not three holy ones, but one Holy One, in three persons, each of whom is what each of the others is, the Father the Holy One, the Son the Holy One, the Holy Ghost the Holy One, the Lord of hosts. He is the same everywhere: the whole earth is full of his, not *their*, but *his*, glory. Beside him, the Holy One, in his divine purity and conformity with his divine nature, man, even though he be a prophet of the Lord, is of unclean lips, dwelling in the midst of people of unclean lips. And knowing that the Holy One is in energetic opposition to everything that is not of pure godliness like Himself, the prophet cries out, Woe is me! for I am undone. The wrath of God is the reaction of his holiness against all ungodliness.

1) V. 5.

Dan. 9, 7: *O Lord, righteousness belongeth unto thee, but unto us confusion of faces.*

These words are a part of the prophet's confession and penitential prayer beginning in the fourth verse of the chapter and continuing to the nineteenth verse. Throughout this prayer Daniel, confessing his sin and that of the people, also acknowledges that they have thereby incurred the righteous wrath of God, as when he says in the 14. verse, Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice. Thus standing with the blush of shame upon his downcast face before his God, the prophet by word and mien and attitude avows that in all the sin and guilt of men God has no share, but is and remains all righteousness, all his acts and judgments being in full accord with his holy will and the utterances thereof.

Ps. 33, 4: *The word of the Lord is right; and all his works are done in truth.*

God is truth inasmuch as he is as he manifests himself in word and deed, and his works are in full agreement with his words. Men may deceive by word and deed, pretending to be what they are not, or saying what they do not mean or will not fulfill. But the word of God is a true manifestation of the mind of God, and his works bear out his words to the letter. He who trusts in what God has once spoken is never deceived. יָשָׁר is the Hebrew for *straight*. There is no crookedness in God or his word. אֱמוּנָה is *faithfulness*. God is ever worthy of all confidence.

Ps. 145, 9: *The Lord is good to all: and his tender mercies are over all his works.*

The 145th psalm is a song of the royal psalmist to the King of kings, the Lord of unsearchable greatness and glorious majesty, mighty in terrible acts.¹⁾ But throughout

1) Vv. 1—6.

the greater part of the psalm the theme is the goodness of the everlasting King toward his subjects, who are also his handiwork. Not only shall his saints bless him¹⁾ for his grace and mercy shown forth in spiritual blessings, but all his works have reason to praise him as the Preserver of them all. The ancient church took the benediction over the noonday meal from this psalm: *The eyes of all wait upon thee*, etc.²⁾ Thus the almighty Ruler of the universe, who will destroy all the wicked,³⁾ is the kind Provider of all blessings for every living thing, and our text sounds the keynote of the magnificent psalm. A. G.

THEOLOGICAL TRAINING IN THE EARLY LUTHERAN CHURCH OF AMERICA.

The Lutheran church of colonial times in America was in various ways and degrees colonial. The first Lutheran congregation in this country was the beginning of an American colony, New Sweden in the valley of the Delaware. The Dutch Lutherans on the Hudson were colonists in New Netherlands. The earliest German Lutheran congregations on American soil were made up of Palatine colonists sent to the pineries on the banks of the Hudson by the British government, and Palatine colonists were the pioneers of Lutheranism in Virginia and the Carolinas. Ebenezer was a colony of Lutheran Salzburgers in Georgia. In Pennsylvania, Germantown, New Hanover, New Providence, and other German settlements, were also the seats of early Lutheran congregations.

The pastors of these colonial congregations were, like their people, colonial. They were not indigenous to the soil to which they had been transplanted. They had re-

1) V. 10.

2) Vv. 15. 16.

3) V. 20.

ceived their education, especially their theological training, at the schools and universities of the countries beyond the sea where they had been reared. Reorus Torkillus, Campanius, Holgh, Lock, Nertunius, and the long line of royal missionaries from Sweden, were university men from Upsala. The early Dutch and German ministers in New York, New Jersey, Pennsylvania, Georgia, Virginia, and the Carolinas, such men as Gutwasser, Falckner, Kocherthal, Berkenmeyer, Sommer, Knoll, G. Henkel, Bolzius, Gronau, the Stoevers, Wagner, Mühlenberg, Handschuch, Brunnholtz, Weygand, Gerock, had studied theology at German universities. Some of them, as Reorus Torkillus, Kocherthal, Bolzius, Gronau, came to this country with their congregations. Others, as Gutwasser, Arnzius, Berkenmeyer, Knoll, Biörck, Rudman, and the later Swedish missionaries, were sent over by the consistories at home, at Upsala, Amsterdam, and London, or, like Mühlenberg and others, by individual patrons, as Prof. Francke, pursuant to solicitations or formal calls coming from the congregations. Still others, like the Falckners, had drifted to America with other pursuits than the ministry in view. Besides these men of respectable standing there were numerous clerical tramps, Spahler, Rapp, Rudolph, Kraft, Andreae, and the like of them, who had landed under a cloud and plied the trade of journeymen preachers, freebooters who eked out an existence on the fees and collections they managed to secure on their raids through the settlements and country districts which languished under spiritual destitution. Most of these pirates had also spent a part of their lives in German universities, though some of them had unfortunately lost their testimonials before or after they had been stranded on these western shores.

As a matter of course, a university training in theology was looked upon as indispensable to a Lutheran minister in those early days not only by the ministers but also by the congregations. And as there was no Lutheran university

in America, it was again simply a matter of course to the colonial mind that the supply of ministers must come from across the sea. For more than a hundred years after the first settlement of the Lutheran church in America it seems never to have occurred to anybody on either side of the Atlantic that such a thing as training a Lutheran minister under American skies might be possible. Yet, if such men as Biorck, or Falckner, or Berkenmeyer, had, with the ripe classical and theological scholarship at their command, done what others, some of them less able than they, did at a later period, the fruits of their labor might be ripening to this day, while their neglect signified destitution and decline to colonial Lutheranism.

Thus, Domine Berkenmeyer might have found among the van Loons or van Hoesens young Lutherans whom they might educate just as well as a later pastor of his congregation at New York found among the van Boskerks the first Lutheran home student who entered the ministry. Jacob van Boskerk, a scion of an old Dutch family which had been domiciled at Hackensack far back in the seventeenth century, was for four years a pupil of his pastor, J. A. Weygand, and later, after he had spent some time at Princeton, studied theology under H. M. Mühlenberg, in whose house he lived since 1759. He was ordained in 1763 and served in the ministry to the end of his life, which came upon him suddenly in 1800.

The first class of Lutheran students of theology in America was lodged in the parsonage of Gloria Dei at Philadelphia while Dr. Carl Magnus Wrangel was Provost of the Swedish churches in America. Mühlenberg, though he had educated a van Boskerk for the ministry, had, in the same year in which his student was ordained, sent his own three sons, fifteen, thirteen, and ten years old, to Germany, to be educated at Halle. The oldest, Peter, had run away from an apothecary at Lübeck, with whom he was apprenticed after a brief stay at Halle, and had joined a military

company passing through the town. After an absence of three years he returned to the paternal roof, and the question was now what was to be done with the boy. It was about this time that a "Seminary of learning" was "instituted and set up near the church" of which Provost Wrangel was the pastor, and one of the first students whom Dr. Wrangel took under his care was young Peter Mühlenberg. Another student who was an inmate of the Doctor's house together with young Mühlenberg in 1766 was Christian Streit, of New Jersey. Daniel Kuhn, whose father, Dr. Kuhn of Lancaster, had been a delegate at the first meeting of the Ministerium of Pennsylvania, was the third theological student in Dr. Wrangel's seminary. In the minutes of a meeting of the Swedish vestry at Philadelphia, June 29, 1768, we read:—

"That the young Gentlemen who have studied Divinity under our Doctor, Mr. Peter Mühlenberg, Daniel Kuhn, and Christian Stright, be requested by the Wardens to fill up by turns the remaining time by preaching in the several churches, they having already both in preaching and pious conversation given great Satisfaction to the several congregations."

The greater part of the work thus intended for Dr. Wrangel's students appears to have been performed by young Streit. In a meeting of Oct. 15, the Vestry agreed "to give Mr. Strites Twelve Pounds for his services in officiating in the aforesaid churches." In the following year, Streit served as a "licentiate" in New Jersey. In 1770, he was ordained as pastor of a congregation at Easton, Pa. During the Revolutionary war he held a chaplaincy in the third Virginia regiment. From 1778 to 1782 he labored in Charleston, S. C., then, till 1785, at New Hanover, Pa. From 1785 to the end of his life, 1812, he was pastor of a Lutheran congregation at Winchester, Va. He was not, as his epitaph says, the first pastor of the Lutheran church born in America. For John Abraham Lidenius, who preached to the Swedes

on the Delaware when Streit was but two years old, was born at Raccoon Creek in 1714 or 1715. Jacob van Boskerk, too, was a native American. But Streit was probably the first Lutheran minister educated in America who, in his turn, became a theological preceptor. He was a man of fair talents and accomplishments, being also a graduate of the University of Pennsylvania, and stood deservedly high among his brethren in Virginia, one of whom, William Carpenter, had been his student in theology.

Of Christian Streit's fellow students in the home of Dr. Wrangel one, Peter Mühlenberg, issued forth upon a remarkably checkered career. He, too, was licensed for ministerial work in the Lutheran church in 1769, having been examined during the synodical meeting of that year at Philadelphia together with George Jung. He labored for a time in the congregations of New Germantown and Bedminster in New Jersey of which his father was pastor. But when, in 1771, he was offered a charge in Virginia, where the Anglican church was an establishment, he, though a member of the Lutheran synod of Pennsylvania, went to England, in 1772, and there obtained episcopal ordination at the hands of the Bishop of London. In the same year he returned to America and took charge of the pastorate at Woodstock, Va., where he remained till, in 1776, he threw aside his clerical gown worn over the uniform of a continental officer and became a military leader in the Revolutionary war. He never returned to the ministry, but, after the close of the war, devoted the rest of his life to political pursuits.

The two younger brothers who had been sent to Germany in 1763 returned from their studies at Halle, which had included two years of theology in the university, in 1770, and were ordained on October 25 of the same year. The "examination and ordination of the five candidates, Messrs. Young, Kuhn, Streit, Fred. Mühlenberg and Hen. Mühlenberg, as *Diaconi Ministerii*" was on the order of business

for the convention of the Ministerium, and the record of the transaction is here reproduced: —

“In reference to the examination and ordination of the candidates present, the President first set forth the reasons why the action to be taken was necessary, the manner in which it was to be arranged, the object and appointment of those who are to be consecrated fellow-workers, and hereupon all consented and recognized the necessity of the action. Only Mr. Kuhn made objection on his own behalf, and, in order further to prepare himself, desired to be allowed as candidate to continue his former services in preaching, which he had rendered the church without further assuming regular ministerial functions, and, on his own request, he was excluded from the number of those to be ordained. As to the other four, Messrs. Young, Streit, Fred. and Henry Mühlenberg, no further doubt was raised, 1, because they were all four known to be active, capable and skillful workers; 2, because it was possible to put them in such places where they might at first be under good supervision; 3, because *collaboratores ministerii* who could be sent now hither, now thither, were so necessary. The conditions determined upon and proposed to them, were: 1. They should first be strictly examined; 2, ordained as deacons or collaborators of the Ministerium; 3, bound by the giving of a *revers*. Hereupon the examination of the above-mentioned candidates was begun in the name of the Lord. Mr. Voigt examined first, choosing the article of Holy Baptism, which was briefly explained by means of questions, proved by passages of Scripture read in the original text, and elucidated by the proposing of many objections. Then Mr. Krug continued the examination, first on the same article, then on the doctrine of God, His being, attributes, unity, trinity, &c. Then Mr. Kurtz, Jr., examined somewhat on Original Sin. Most of this was in German. But finally the conversation was also begun in Latin. Then the above-mentioned four candidates for the

ministry were ordained in the name of the Triune God to the holy office of the ministry, into which they were, after giving a *revers*, solemnly received under the name of *col-laboratores ministerii*, in the presence of, and with the consent and the laying on of hands of all the members of the Ministerium, the main ceremony being performed by Rev. Mr. Voigt. Finally each added a congratulation, and the act was concluded with prayer and singing."

The fifth candidate, Daniel Kuhn, who waived his examination, had also been a student of Dr. Wrangel. He preached for a while to the congregation at Middletown, but in 1771 he went to Sweden to continue his studies under the guidance of his former preceptor, Wrangel, to whom he was recommended in a Latin letter from Mühlenberg. On May 14, 1774, the "Wardens of Wicaco Church" directed a letter to Daniel Kuhn, who was then at Upsala, advising him to obtain from the Archbishop and Consistory his appointment to the office of assistant pastor to the United Swedish Churches, "the Congregations aforesaid being in much want of a Minister well acquainted with the English tongue." They write:—"The Vestry are letting out more of the Swedes Land in order to raise a fund sufficient for the support of two ministers which they must always have to supply the churches, and it is more than probable as soon as the Rectorship thereof is vacant you will be the person that will fill that Office provided you answer the Sanguine expectations they now entertain of your abilities and religious disposition." Later in the same year, on Oct. 8, the Vestry resolved to petition the Archbishop and Consistory to appoint Mr. Daniel Kuhn to succeed the Rector of Wicaco, Göransson, who had in the same meeting given notice to the Vestry that he would petition for his recall to Sweden. In a letter dated Nov. 5 they said:—

"From a due consideration of which some few years ago a promising youth Mr. Daniel Kuhn had some Expectations given him of being recommended for these congre-

gations if He thought proper to go to Sweden & be Ordained a Minister there. The Vestry has the greatest reason to beleive Mr. Kuhn has long since rec'd his ordination, therefore do most humbly recommend him as the proper person to succeed our present Pastor Georgeson."

This shows beyond a doubt what young Kuhn's object was in going to Sweden. But the object was never realized, and Daniel Kuhn died before the end of the decade.

When Mühlenberg's two sons returned to America, in 1770, they were accompanied by a young theologian, John Christoph Kunze, who, having been prepared for the university in the schools at Halle, Rossleben and Merseburg, had spent three years in theological studies at Leipzig and nearly four years as an educator at Kloster Bergen and Graitz. He came to America as a called minister for Philadelphia, and, in 1771, became Mühlenberg's son-in-law. He found a welcome opportunity to utilize his experience in educational work when, in 1773, with the help of a society organized for this purpose, a higher institution of learning was established, in which, together with a young Dane, whom Kunze had discovered, the Lutheran ministers of the city were to instruct a number of pupils in English, German, Latin, Greek, Hebrew, History, Geography, and Mathematics, and thus prepare them for a course in theology. The Society consisted of twenty-four members, each of whom had subscribed ten pounds toward the support of the school, in consideration whereof they were to be charged no tuition fees for their children. The first meeting of the founders was held Feb. 9, 1773. Mr. Leps, the Danish student mentioned above, had studied law at Halle, had been a soldier, and early in that year came from the Danish West Indies, where he had been a teacher for a length of time. He was now engaged for one year at a salary of 52 pounds and free lodging and fuel. In a letter of May 16, 1773, Kunze writes:—

“On the 15th of February we opened the school with five pupils, among whom there was but one who paid tuition fee, being the son of no member. All, also Senior Mühlenberg, were present. We sang, ‘Prange, Welt, mit deinem Wissen’, etc. I offered prayer, delivered a short address, and began to examine in Christianity. The younger Mühlenberg thereupon discoursed on Geography and History. Mr. Leps then spoke an elegant German oration, which is copied in the minutes, and began to instruct in Latin. One of the pupils had already advanced to the exposition of Lange’s Dialogues under the younger Mühlenberg. After that I prayed again, we agreed upon another conference, determined that the school should now be thus continued in God’s name, and adjourned. . . . We have now ten pupils, only three of whom pay. In the treasury, which is conducted by our Procurator, Mr. Friedrich Kuhl, we, though much has already been expended, still have 170 pounds. Should no or but few more pupils come, the seminary would become defunct in a few years. But I am hoping. On the 14th of June, when our ministerial conference will be held here in Philadelphia, we shall have our first examination. After that I shall, God willing, put it in the papers and ask all Germans publicly for kind contributions. . . . With the 70 pounds which are yet in our treasury over and above a 100, we have now opened a small West-India trade, of which all divine blessing shall flow into the treasury, while several members of the Society will do the work without remuneration. I have Mr. Leps in board now. I reckon this for my 10 pounds, which they did not want the preachers to pay.”

In Mühlenberg’s record of the synodical convention of 1773 we find the following references to this enterprise.

Among the matters proposed for discussion was “the Plan and Constitution for the establishment of a German Seminary and Society in Philadelphia founded by Pastor Kunze.”

On Monday, June 13, "Pastor Kunze read to the meeting the plan and certain fundamental principles and rules of the Society and the German Seminary founded by him in Philadelphia, and desired a reply, namely, whether the Rev. Ministerium approved the articles referring to it, and to this end would elect and appoint a Procurator?"

On the following day, "Henry Mühlenberg, Sen., read in the meeting an authoritative plan concerning a necessary oeconomical Orphan Institution in the country, for aged, helpless, poor United Preachers, school teachers, their widows and orphans, and asked all to give their opinion on the subject. They all unanimously agreed that such an institution in the country would be very necessary, useful, and comforting, wished the Most Gracious Father in Heaven grant His most gracious favor, and through His heart-ruling power furnish ways and means thereto! Also promised that each would contribute his mite from his scanty support. And since a beginning has already been made for a German Seminary in Philadelphia, capable subjects might be prepared there in the necessary languages and knowledge, etc., and some of the most capable and promising be received into such institution, further instructed and practiced in theoretical and practical divinity, and, under God's assistance, be set apart and prepared as school teachers, catechists, and country preachers."

From several friends in Germany a sum of money had arrived for needy ministers in Pennsylvania. Of the distribution of these moneys the record says:—

"Since twenty preachers had, upon earnest invitation, taken pains to come willingly to this synodical conference, and taken the traveling expenses from their own scanty allowances and exerted their bodily strength, the aforesaid aid was due especially to them, and accordingly the 63 rth., 12 gr. were reckoned as being equal to 15£ 17 sh. 6 d. curr., and divided into twenty equal parts, so that each received 15 sh. 10½ pence....

"It was no less touching that several of our beloved fellow laborers who live far away in districts where good medicines are rare in cases of necessity, asked that they (namely six brethren) might have as their portions some of the Halle medicines for their aid. Two I required to take their portion in money, because I knew that things went poorly with them, and that they must pay their home journey with it. The other twelve members also showed their kindness of heart and thankfulness toward God and our noble benefactors, in that they considered it an especial refreshment if they spent their portions for a still poorer and more needy institution, namely, they gave them to the newly founded German Seminary here in Philadelphia, which 12 parts of 15 sh. 10½ p., made 9 £ 10 sh. 6 d. curr., and were handed over, as the receipt shows."

Before the adjournment of the meeting, "Pastor Kunze repeated the question, whether the Rev. Ministerium would be in connection with the Seminary, according to the plan as made, appoint a Procurator, recommend the Seminary in their districts and send whatever gifts might be received to the Procurator. Answer: Yes. Then Mr. Friedrich Kuhl, in Philadelphia, was nominated and elected Procurator."

The meeting, which had been opened at 7 o'clock in the morning, was then closed, and "the members of the Rev. Ministerium went to Zion's Church, because the first public examination of thirteen seminary students was to be held there from 9 to 12 o'clock."

In spite of all these earnest endeavors the seminary languished. An effort to subsidize it by the proceeds of a lottery also resulted in a dismal failure, and in 1776 the school became extinct.

A. G.

(To be concluded.)

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Doctrinal Theology.

ESCHATOLOGY.

Eschatology is the doctrine of holy Scripture concerning temporal death and the intermediate state of departed souls, the second advent of Christ, the resurrection of the dead, final judgment, the consummation of all things, the everlasting damnation of the wicked, and the eternal bliss of the righteous in the world to come. Concerning all these things God has, in his word, revealed whatever he would have us know concerning them, and while, also in this respect, *whatsoever things were written aforetime were written for our learning*,¹⁾ the words of the apostle, *Behold, I show you a mystery*,²⁾ with which he sets forth one particular point of these *ἔσχατα*, apply to all of them. Here, too, *we know in part, and we prophesy in part*,³⁾ and with the psalmist we say, *My soul doth wait, and in his word do I hope*.⁴⁾ The last things, being mostly, in their nature, future events, are, as such, objects of Christian hope, and inasmuch as Christian hope is essentially faith concerning things to come, it must be in all its points based upon the

1) Rom. 15, 4.

2) 1 Cor. 15, 51.

3) 1 Cor. 13, 9.

4) Ps. 130, 5.

written word of God. In Eschatology, as elsewhere in theology, whatever goes beyond the explicit statements of Scripture is not theology, but wild speculation, not Christian hope or faith, but idle dreams.

A. TEMPORAL DEATH.

Death is a mysterious thing. It is not merely and simply lifelessness. A stone, though void of life, is not properly dead. Death, as a process, is the cessation or extinction of life, which superinduces the state of death, the extinctness of life in a subject which was previously a living being. But life itself is an inscrutable mystery. Biology, the science of life or living things, while it has discovered and followed up many of the various manifestations of life, is utterly and hopelessly in the dark concerning the nature of that peculiar spontaneity which we call life, with the extinction of which all the manifold and various exertions and activities of which it is the principle come to an end, and which, when it has once become extinct, can never be restored by any natural cause or by any amount of human ingenuity or skill. Materialism is but an emphatic acknowledgment of the persistent futility and utter hopelessness of all the endeavors of the human mind to fathom this hidden mystery. Reducing the phenomena of life to chemical action, these scientists, or rather, nescients, simply deny what they cannot solve, and of which their very denial is but another evidence. But there is probably an ethical interest at the bottom of this denial. For the denial of life is also a denial of death. It is the same subtle foolishness of wickedness which denies God, soul, sin, life, and death.

Life in the created universe is of various orders, vegetable, animal, human and angelic life, and a subject can be dead only in the sense in which it was previously alive, as it can be deprived of such life only as it had. But vegetable and animal life and death do not concern us here; it

is human life and death wherewith we have to deal in this chapter of theology.

Man was not made to die. When God made man, he made him *a living soul*,¹⁾ and it was not with a view of undoing his work that he made man what he made him. Man was made for life, for immortality, being endowed with a *posse non mori*, which was to give place to a *non posse mori*. This living being was made up of two distinct constituent parts, a material body, *formed of the dust of the ground*,²⁾ and elsewhere simply called *the dust*,³⁾ and an immaterial soul, which was not made into separate existence and afterwards united with the body, but created into the body by the breath of God, who *breathed into his nostrils the breath of life*.⁴⁾ By this breath or spirit of life what had before been a perfect human body, not a dead body, but a lifeless body, was quickened, and thus the whole human being, a complete person, was a living soul, named after its *pars potior*, that part wherein the personality and the life of the whole living person immediately inhered. By this personal union in a physical unit the life of the soul or spirit of man was also the life of the body as of a living organism, exerting its various energies in manifold manifestations of life by and through the several organs and avenues provided by the Creator when he formed the body for the purposes for which it was intended. This intimate union of body and soul, having been established by a creative act of God, was not intended as temporary and transient, but as permanent. Yet this union contemplated in the plan of creation was not, like the personal union between the divine nature of the Son of God with a human nature decreed in the plan of redemption, absolutely inseparable, but such that, under changed conditions, what God had joined together might, by a special dispensation of God, be again put asunder. And these changed con-

1) Gen. 2, 7.

2) Ibid.

3) Eccl. 12, 7.

4) Gen. 2, 7.

ditions actually came about. They were not brought about by the Creator, but by the will of man under the influence of Satan. Sin entered into the world, *and death by sin.*¹⁾ And the special dispensation of God whereby death was made the consequence and penalty of sin was set forth in the word, *In the day that thou eatest thereof thou shalt surely die.*²⁾ Accordingly, man, who, in his primeval state, had been a living soul in the full sense of the word, was, in his fallen state, consigned to death in the full compass of the term. Sin entered in and separated between man and God. This was the beginning of death, which set in on the day when the first human sin was committed. But sin was not in the world at large, like a miasma in the air; it was not only on record against man with the judgment pronounced thereon and the penalty imposed; it *dwelled in man,*³⁾ and dwelling in every individual sinner, *worked death,*⁴⁾ a separation of body and soul. Like a keen wedge, either working its way as by its own gravity from infancy to decrepit old age, or accelerated in its progress by actual sins, as of unchastity or intemperance, or by intermediate consequences of sin, as disease and want, or driven home by one finishing blow, as by an assassin's hand or a thunderbolt, sin forces asunder, under divine dispensation, what God has joined together. This disruption of body and soul, under now prevailing conditions, comes about in the course of nature, or by natural causes. But it is only in his fallen nature that it is natural for man to die. Death, like sin, was not created into the world. Hence the pang we feel in the face of death, be it our own or that of others, even where death has lost its sting. For the separation of body and soul is death to the body, the end of its physical life. The body has no life of its own aside from that of the soul, the spirit of life. When the soul *departs,*⁵⁾ taking its flight from

1) Rom. 5, 12.

2) Gen. 2, 17.

3) Rom. 7, 17. 20.

4) Rom. 7, 13.

5) 2 Tim. 4, 6. Phil. 1, 23.

its *earthly house of this tabernacle*,¹⁾ whether *carried into Abraham's bosom*,²⁾ or hurried away to *hell and torments*,³⁾ it takes with it the life inherent in it and leaves the body not only lifeless, but dead, deprived of the life by which its various functions were actuated and sustained. Thus it is that the dead body falls a prey to *corruption*,⁴⁾ for which it was not originally intended, and *the dust returns to the earth as it was*.⁵⁾ Such is death, a consequence of sin, not a natural consequence, not a fruit growing from an evil tree according to a preestablished law of nature, or a product of the evolution of evil in man, but a consequence of sin ordained by a *voluntas consequens* in God. Such is the physical death of sinful mortals everywhere, as the psalmist says, *Thou turnest man to destruction. . . . Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. . . . For it is soon cut off, and we fly away*.⁶⁾

And yet there is a vast difference between the temporal death of one class of men and that of another, the death of the wicked and the death of God's elect. When death was ordained because of sin, it was in the mind of God not only as a consequence, but also as a penalty of sin. *The wages of sin is death*,⁷⁾ and wages are meted out for and in consideration of that whereby they are earned. Death is the penalty of sin imposed by the judicial justice and executed by the punitive or retributive justice of God, according to which *the soul that sinneth, it shall die*.⁸⁾ Not only in consequence of, but *FOR his iniquity that he hath done shall he die*.⁹⁾ That this judgment includes, though it is not restricted to, the physical death of the sinner, is clear beyond the possibility of doubt by the fact that man's Substitute,

1) 2 Cor. 5, 1.

2) Luke 16, 22.

3) Luke 16, 23.

4) 2 Cor. 4, 16. 1 Cor. 15, 42.

5) Eccl. 12, 7.

6) Ps. 90, 3 — 5. 10.

7) Rom. 6, 23.

8) Ezek. 18, 20.

9) Ezek. 18, 26; cf. 33, 18.

the Holy One, being *made under the law*,¹⁾ and *made to be sin for us*,²⁾ was also made to suffer the penalty of sin demanded by the law, *death, even the death of the cross*,³⁾ death, which could not come upon him as a consequence of sin, since *in him is no sin*.⁴⁾ It was not possible that Christ should die of a lingering disease. He died a judicial death, sentenced by an unjust judge, Pontius Pilate, but also sentenced by a righteous Judge, the Lord of hosts, who had *laid upon him the iniquity of us all*.⁵⁾ When he was *cut off out of the land of the living*, he was *stricken for the transgression of his people*,⁶⁾ being *wounded for our transgressions*, and *bruised for our iniquities*.⁷⁾ When he *poured out his soul unto death*, it was because he was *numbered with the transgressors* and *bore the sin of many*.⁸⁾ And now, since our Substitute stood condemned and sentenced and the sentence of temporal and eternal death was executed when he was forsaken of God in his agony and died the death of the cross, there is no condemnation, no sentence, no penalty, either temporal or eternal, to them which are in Christ Jesus.⁹⁾ But there are those who reject the vicarious sacrifice of the Mediator, denying the Lord that bought them, and thus *bringing upon themselves swift destruction*,¹⁰⁾ temporal and eternal death as the just penalty of their sins. *When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby*.¹¹⁾ When the soul of the unbeliever is required of him,¹²⁾ it is a guilt-laden soul, under the wrath of God, a soul *already condemned* because of its unbelief.¹³⁾ This condemnation is again unto death, eternal death, and the wicked soul is, in the moment of death, when it is torn from its habitation of clay, hurried to the prison-house of condemned spirits, down

1) Gal. 4, 4.

2) 2 Cor. 5, 21.

3) Rom. 5, 10. Phil. 2, 8. Luke 23, 46.

4) 1 John 3, 5; cf. 2 Cor. 5, 21. John 8, 46.

5) Is. 53, 6.

6) Is. 53, 8.

7) Is. 53, 5.

8) Is. 53, 12.

9) Rom. 8, 1.

10) 2 Pet. 2, 1.

11) Ezek. 33, 18.

12) Luke 12, 20.

13) John 3, 18.

to hell, where also the angels that sinned are reserved in everlasting chains under darkness unto the judgment of the great day.¹⁾ It is there that the souls of the unbelievers of the days of Noah were led more fully to comprehend that their condemnation was well-merited, when he, by faith in whom Noah, the preacher of righteousness, was saved, appeared in hell after his quickening in the sepulchre and heralded his victory over Satan, sin, and death, in his arch-enemy's dungeon.²⁾ This is הַאֵשׁ, גֵּהֶנְם, *hell*, whither the souls of the ungodly are sent, not to annihilation, but to destruction, *everlasting destruction*, whereby *they who obey not the gospel of our Lord Jesus Christ shall be punished*.³⁾ *The wicked shall be turned into hell, and all the nations that forget God*.⁴⁾ *The wicked in a moment go down to hell*.⁵⁾ And hell is to the wicked soul in a certain sense what the grave is to the body, a place of perdition. Hence hell and destruction are conjoined in such texts as these: *Hell and destruction are before the Lord*; ⁶⁾ *Hell is naked before him, and destruction hath no covering*.⁷⁾ That הַאֵשׁ sometimes also stands for *grave*⁸⁾ is only consistent with the various *usus loquendi* of *death*, which likewise stands for physical *death*, which kills the body and consigns it to destruction in the grave, and for spiritual and eternal *death*, the destruction of the soul and, finally, of both soul and body, in hell.⁹⁾ And hell is not a haven of rest after the storms of life; neither is it a purgatory for smelting out the dross of sinfulness; nor is it an underworld like fabled Tartarus, where the souls of the good and the evil bewail their cold and gloomy existence: but it is a prison, unapproachably separated from the abode of the blessed, a place of punishment, where the souls of the wicked are confined

1) 2 Pet. 2, 4. Jude 6.

2) 1 Pet. 3, 18—20.

3) 2 Thess. 1, 8. 9.

4) Ps. 9, 17.

5) Job 21, 13.

6) Prov. 15, 11.

7) Job 26, 6; cf. Prov. 27, 20.

8) Gen. 37, 35; 44, 31. 1 Sam. 2, 6. Ps. 6, 5 al.

9) Matt. 10, 28.

with the devil and his angels, being in torments, and without a ray of hope for final delivery. *When a wicked man dieth, his expectation shall perish, and the hope of unjust men perisheth.*¹⁾ Being dead in sin and under the wrath, the wicked soul, in physical death, sinks away into eternal death, in which it will be joined by the body on the day of judgment. Such is the course of death.

The course of life leads in an opposite direction, though also through the valley of temporal death. The death of the righteous is, like the death of the wicked, a separation of body and soul. Paul speaks of his impending death as his *departure*,²⁾ the dissolution of this tabernacle;³⁾ for him to die is to be unclothed.⁴⁾ The souls of the righteous leave their habitations of clay, lay aside their garments of corruptible material, and depart. This is a consequence of sin. *Death passed upon all men, for that all have sinned.*⁵⁾ Also when Christians die, *the body is dead because of sin.*⁶⁾ God has ordained it so, and so must it be. Like disease and want and other hardships of our earthly pilgrimage, death has its pang and pain for those also whose Shepherd is the Lord. Paul would have preferred to be spared this bitter cup and *to be clothed upon* rather than *unclothed*,⁷⁾ that mortality might not fall a prey to death, but *be swallowed up of life.*⁸⁾ Yet, on the other hand, he also longs to be delivered from this body of sin and death,⁹⁾ knowing that *he that is dead is freed from sin.*¹⁰⁾ The termination of this mortal life in consequence of sin is also a termination of this sinful life, a cessation from sinning. Thus the final putting off of the old man with his sins and evil lusts also terminates the ceaseless struggle between the flesh and the spirit,¹¹⁾ and frees us from the burden under which we groan

1) Prov. 11, 7; cf. Eccl. 11, 3.

2) 2 Tim. 4, 6; cf. Phil. 1, 23.

3) 2 Cor. 5, 1.

4) 2 Cor. 5, 4.

5) Rom. 5, 12.

6) Rom. 8, 10.

7) 2 Cor. 5, 4.

8) Ibid.

9) Rom. 6, 6; 7, 24.

10) Rom. 6, 7.

11) Gal. 5, 17. Rom. 7, 11. 25.

while we are in this tabernacle.¹⁾ *We are all the children of God by faith in Christ Jesus.*²⁾ In regeneration we were quickened into spiritual life, and in sanctification we walk in newness of life. But as we run our course, we are hindered by *sin which doth so easily beset us.*³⁾ In death we *lay aside every weight,*⁴⁾ and the spirit is set free, having *fought a good fight*⁵⁾ and carried off the final victory. Thus the Christian, according to that nature which predominates in him and gives him his character, is not a loser but a gainer⁶⁾ by the event which to the unbeliever is loss in every way. Natural man is dead in sin, and passes through physical death into a lower stage of misery, a confirmed state of spiritual death according to the soul, which is not set free, but sent to a prison of condemned spirits. But the regenerate man has *passed from death unto life,*⁷⁾ and *hath everlasting life.*⁸⁾ This life of faith and hope is not subdued in physical death, but is carried forward and upward to a higher mode or form of existence, the soul being transferred to a state of confirmed spiritual life with Christ in glory and perfect bliss for ever. Thus the physical death of a Christian is the very reverse of the death of the worldling, not a sinking away into deeper death, but a rising into higher life. On the day of his death the robber's ransomed soul was with Christ in paradise.⁹⁾ Not in Sheol, a common abode of all departed souls both good and evil, but in *paradise*; and paradise is *heaven*, even *the third heaven.*¹⁰⁾ *To be absent from the body* is, for Paul and all believers, *to be present with the Lord.*¹¹⁾ Our *desire to depart* is a desire *to be with Christ.*¹²⁾ And Christ is not in Sheol, but in heaven,¹³⁾ from whence he shall come to judge the quick and the dead.¹⁴⁾ *Blessed are the dead which die in the Lord* FROM HENCE-

1) 2 Cor. 5, 4.

2) Gal. 3, 26.

3) Hebr. 12, 1.

4) Ibid.

5) 2 Tim. 4, 7.

6) Phil. 1, 21.

7) John 5, 24. 1 John 3, 14.

8) John 5, 24.

9) Luke 23, 43.

10) 2 Cor. 12, 2. 4.

11) 2 Cor. 5, 8.

12) Phil. 1, 23.

13) Luke 24, 51. Col. 3, 1. Hebr. 8, 1.

14) 1 Thess. 4, 16. Phil. 3, 20.

FORTH: *Yea, saith the Spirit, that they may rest from their labors.*¹⁾ There is no room for purgatory in the *great gulf fixed between*²⁾ heaven and hell. And neither heaven nor hell is a dormitory for disembodied souls. The grave is the *coemeterium* of them that sleep in the dust of the earth.³⁾ But hell is a *place of torment*,⁴⁾ and heaven is the happy home where Lazarus is *comforted* in Abraham's bosom:⁵⁾ hence, *to be with Christ is far better* than to be in the flesh, and we *have a desire to depart*.⁶⁾

As Paul uttered this hope and desire, he looked forward to the time of his departure.⁷⁾ When he writes, *For me to live is Christ, and to die is gain*,⁸⁾ he expects to be numbered with *them which are asleep*.⁹⁾ Yet the same apostle also says, *We shall not all sleep*.¹⁰⁾ He includes himself when he says, *WE which are alive and remain unto the coming of Christ*.¹¹⁾ This is not a contradiction, but an alternative. The apostle knew that *the Lord is at hand*.¹²⁾ Christ had foretold his *coming in the clouds of heaven*.¹³⁾ He had not stated the day and hour of his coming, but had expressly said, *Of that day and that hour knoweth no man*.¹⁴⁾ He had earnestly warned all his disciples, *Watch therefore: for ye know not what hour your Lord doth come*.¹⁵⁾ *Be ye therefore ready also: for the Son of man cometh at an hour when ye think not*.¹⁶⁾ His first message to them after his ascension was, *This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven*.¹⁷⁾ Hence, from that day to this, God's people have been ready for the coming of their King, *waiting for the coming of our Lord Jesus Christ*.¹⁸⁾ *Our conver-*

1) Rev. 14, 13.

2) Luke 16, 26.

3) Dan. 12, 2.

4) Luke 16, 28; cf. 22—25.

5) Luke 16, 22—25.

6) Phil. 1, 22 f.

7) Cf. 2 Tim. 4, 6.

8) Phil. 1, 21.

9) 1 Thess. 4, 15.

10) 1 Cor. 15, 51.

11) 1 Thess. 4, 15, 17.

12) Phil. 4, 5.

13) Matt. 26, 49; 24, 30. Mark 13, 26.

14) Mark 13, 32. Matt. 24, 36.

15) Matt. 24, 42.

16) Luke 12, 40; cf. Luke 21, 36.

17) Acts 1, 11.

18) 1 Cor. 1, 7.

sation, says Paul, *is in heaven, from whence also we look for the Savior, the Lord Jesus Christ.*¹⁾ Meanwhile many fell asleep in Christ,²⁾ Stephen, the protomartyr,³⁾ James, the apostle,⁴⁾ and others who had seen the risen Lord,⁵⁾ and each of these instances of mortality was apt to remind those who remained that their dissolution, too, might be impending. Besides, persecution was grinding its ax and preparing its fagots, and Paul was ready to be offered and considered the time of his departure at hand.⁶⁾ And from that time to this, God's children have been ready for the summons which may at any moment call them hence. This daily and hourly readiness for our departure is by no means inconsistent with our daily and hourly readiness for our Lord's coming. Paul was prepared either to be *unclothed* or to be *clothed upon*,⁷⁾ to *sleep* or to be *changed*.⁸⁾ So are we. We know that *it is appointed unto man once to die*.⁹⁾ We likewise know that *the Son of man cometh*¹⁰⁾ at his appointed time, and that when he shall come, he will find a generation of children of God waiting for his coming, and a generation of unbelievers resembling the generation which was taken away by the flood,¹¹⁾ all of whom shall see him coming in the clouds of heaven.¹²⁾ Then the wise virgins, who shall be ready for the coming of the bridegroom, will go in with him to the marriage.¹³⁾ But *flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption*.¹⁴⁾ Our mortal bodies, as now constituted, are not fit for the bliss and glory of the life to come. Hence, *when the last trumpet shall sound, and the dead shall be raised incorruptible*,¹⁵⁾ those who shall *be alive and remain*¹⁶⁾ shall be changed *in a moment, in the twinkling of an eye*.¹⁷⁾

1) Phil. 3, 20.

4) Acts 12, 12.

7) 2 Cor. 5, 4.

10) Luke 12, 40.

13) Matt. 25, 10.

16) 1 Thess. 4, 15—17.

2) 1 Cor. 15, 18.

5) 1 Cor. 15, 6.

8) 1 Cor. 15, 51.

11) Matt. 24, 37—39.

14) 1 Cor. 15, 50.

17) 1 Cor. 15, 52.

3) Acts 7, 60.

6) 2 Tim. 4, 6.

9) Hebr. 9, 27.

12) Matt. 24, 30.

15) 1 Cor. 15, 52.

*They shall not be unclothed, but clothed upon, that mortality might be swallowed up of life.*¹⁾

Thus, then, whether we live, we live unto the Lord; and whether we die, we die unto the Lord.²⁾ We live as in an Advent season, looking forward with the eyes of faith to the fulness of the time, to the last advent of Christ.

B. THE LAST ADVENT OF CHRIST.

The first advent of Christ, his coming in lowliness to redeem the world, was predicted by numerous prophecies, and many were the signs whereby his people were to be reminded of these promises and their approaching fulfillment. The last advent of Christ, his coming in power and glory to judge the world and lead his people home, was also predicted by himself, his angels, and his holy apostles, and many are the signs whereby we are to be reminded of these predictions and their impending fulfillment.

Jesus himself foretold his second advent in plain words to his friends and to his enemies. In Caiphas' palace we hear him say, *Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven.*³⁾ And with his disciples he repeatedly discoursed on the *coming of the Son of man*,⁴⁾ when *they shall see the Son of man coming in the clouds of heaven with power and great glory.*⁵⁾ In the very hour when he was taken out of their sight by a chariot of clouds, his angel messengers again assured them of his return, saying, *Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*⁶⁾ St. Paul speaks of *the coming of the Lord*,⁷⁾ *the glorious appearing of the great God and our Savior Jesus Christ*,⁸⁾

1) 2 Cor. 5, 4.

2) Rom. 14, 8.

3) Matt. 26, 64.

4) Matt. 24, 3—51; 25, 1—46. Luke 12, 36 ff.; 21, 25—36. Mark 13.

5) Matt. 24, 30; cf. Mark 13, 26.

6) Acts 1, 11.

7) 1 Thess. 4, 15; cf. 1 Cor. 1, 7.

8) Tit. 2, 13.

when the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.¹⁾ St. Peter testifies that *the day of the Lord will come,*²⁾ and he will fulfill *the promise of his coming.*³⁾ Like a herald St. John announces the advent of *the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth,* saying, *Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him.*⁴⁾ And the close of the last chapter of Revelation unites the petition of the waiting bride with the promise of the coming bridegroom in the words: *Surely, I come quickly. Amen. Even so, come, Lord Jesus.*⁵⁾

In these texts and their contexts, the impending advent of Christ is described as a visible coming, visible to *all the tribes of the earth,*⁶⁾ friends and enemies.⁷⁾ It will be a coming with power and great glory. *When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.*⁸⁾ And it will be a last coming, to finish up the business of this world and time by the resurrection of all the dead, the final judgment, and the consummation of all things. Nowhere in all these predictions and descriptions of the Lord's coming is there any indication of or any room for a millennium of temporal or mundane felicity for the church and the children of a first resurrection from the dead in visible presence with Christ. To the end of time, the church of Christ shall be under the cross, amid dangers and trials and tribulations unceasing and increasing, as the shadows lengthen and deepen in the eventide of a declining day.⁹⁾ When the disciples were with the Master on the mount of Olives, they said, Tell us, when shall these things be? and what shall be the sign of thy coming and of the end of the world?¹⁰⁾ And thus to us also

1) 1 Thess. 4, 16.

2) 2 Pet. 3, 10.

3) 2 Pet. 3, 4.

4) Rev. 1, 7; cf. v. 5.

5) Rev. 22, 20.

6) Matt. 24, 30.

7) Rev. 1, 7.

8) Matt. 25, 31.

9) John 16, 33. Matt. 24, 24. 1 Tim. 4, 1.

10) Matt. 24, 3.

the signs of the coming of Christ our Lord are the signs of the end of the world.

When the waters of the deluge had subsided, God established a covenant with mankind, that no flood should again destroy the earth or cut off all flesh, and said, *I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.*¹⁾ Thus had the rainbow received a new significance. It was thenceforth to stand between God and man as a token and testimony of a covenant established between them and as a surety of its fulfillment. In this sense, the bow in the clouds is now not only a physical phenomenon, but a sign, according to the definition, *Signum est, quod sub sensum aliquem cadit, et quiddam significat.*²⁾ In like manner, Christ also has pointed out various phenomena and endowed them with a peculiar significance, whereby they are to be signs or tokens of the approach of a coming and predicted event, signs of his coming, and of the end of the world.³⁾ When we see phenomena appearing in the sun and the moon and the stars, obscurations and other changes;⁴⁾ when we hear the roaring of the waves of the sea;⁵⁾ when false Christs and false prophets arise and show signs and wonders;⁶⁾ when the gospel is preached in all the world for a witness unto all nations;⁷⁾ when Jerusalem is being trodden down of the Gentiles;⁸⁾ when the Jews in all lands are everywhere Jews;⁹⁾ when antichrist, that man of sin, the son of perdition, is revealed, sitting in the temple of God, showing himself that he is God;¹⁰⁾ when materialism pervades the masses, as it did in the days of Noe,¹¹⁾ and unbelief prevails:¹²⁾ all these things are continually and ever anew to remind us of the coming of the Son of man, of the great change of heaven and earth which,

1) Gen. 9, 13.

3) Matt. 24, 3; cf. 33.

5) Ibid.

7) Matt. 24, 14.

9) Matt. 24, 34.

11) Matt. 24, 37—39.

2) Cicero, de imit. rhet., 48.

4) Luke 21, 25.

6) Mark 13, 22. Matt. 24, 24.

8) Luke 21, 24.

10) 2 Thess. 2, 3—8. 1 John 2, 18.

12) Luke 18, 8.

with every revolution of the luminaries above, is drawing nearer and nearer, until the last great sign, *the sign of the Son of man*, the Son of man himself *in visible presence*, shall appear in heaven.¹⁾

Little children, says St. John, *it is the last time*;²⁾ and St. Peter, *The end of all things is at hand*.³⁾ And lest we be unmindful of such admonitions, our Savior directs our senses to the signs above us and about us, which are to be to us the tokens of his covenant, *Behold, I come quickly, and my reward is with me*.⁴⁾ And to all generations of his disciples he says, *When ye shall see all these things, know that it is near, even at the doors*.⁵⁾ And as in the days of St. John, so in these latter days, and to the end of time, *the Spirit and the bride say, Come. And let him that heareth say, Come!*⁶⁾

A. G.

(To be continued.)

THEOLOGICAL TRAINING IN THE EARLY LUTHERAN CHURCH OF AMERICA.

(Concluded.)

When, in 1779, a State University was organized at Philadelphia, Pastor Kunze was made one of the Trustees. He was also a member of the committee of five who were to devise a plan for the organization of the university. Kunze urged the propriety of due regard for the interests of the German element in the population of the state by affording them an opportunity to cultivate their mother tongue together with the languages and sciences, there being entire counties populated by Germans whose children understood not a word of English. After some opposition the Board of Trustees yielded to Kunze's arguments, and it was

1) Matt. 24, 30.

4) Rev. 22, 12.

2) 1 John 2, 18.

5) Matt. 24, 33.

3) 1 Pet. 4, 7.

6) Rev. 22, 17.

arranged that a German professorship be created, and that all the learned languages and the rudimentary sciences should be taught in German by the German Professor. The first incumbent of the office was Kunze himself, and a few years later he wrote: "I am pleased to know that herein I have established something for the Germans of which, by the grace of God, the church and posterity will reap the benefit." His successor in the chair was Pastor J. H. Ch. Helmuth, who had served as assistant instructor in the German department before Kunze's removal to New York. But the hopes which had been entertained for this German work were not realized. The number of German students was small, and of these but few, if any, had the ministry in view. Dr. Kunze complained that at Philadelphia he had but six students, and that he doubted if one of them would study theology. In 1785 the number of German students was somewhat increased, and a few of them contemplated theology. But the ministers complained of having very little time to devote to their instruction.

In 1787 the Ministerium of Pennsylvania held its fortieth convention at Lancaster, Pa., and on the last day, June 5, the following item was entered on the record:—

"19. All the preachers have been invited to attend the dedication of the German High School (Franklin College) on the morrow at 10 o'clock A. M., all accepted the invitation."

At the end of the Protocol, we find the following

"Appendix.

"On Wednesday, June 6th, the entire Ministerium went in procession to the dedication of Franklin College, which was held in the Lutheran church. A reformed preacher, G. Weiberg, opened with prayer, the Episcopal preacher, Mr. Hutchins, delivered an English address on John 7, 15, Preacher Mühlenberg, a German address on Ephes. 6, 4, and the Moravian preacher, Mr. Herbst, closed with an English prayer."

This medley was in good keeping with the character of the institution thus consecrated. A charter and an appropriation of 10,000 acres of State land had been obtained from the legislature for a German High School, in consideration, as the petition said, of the great merits of the Germans in behalf of the State. The studies to be pursued in this school were "German, English, Latin, Greek, and other learned languages, Theology, the useful arts, sciences, and literature." The Board of Directors was to consist of no less than 45 members, of whom 15 were to be chosen from the Lutheran, 15 from the Reformed or Calvinist, and 15 from some other Christian church. The President was to be taken from the Lutheran church and the Reformed church alternately. In consideration of the "talents and virtues of His Excellency, Mr. Benjamin Franklin, and the services rendered by him to humanity in general and to this country especially," the institution was named Franklin College. In an announcement to the Germans of Pennsylvania, the Trustees said among other things:—

"In the beginning of this brief address it has been uttered in praise of you that many of you are godly people, and that the Germans generally endeavor to provide for the maintenance of religion. But, dear friends, whence will you in future take preachers and school-teachers, if you neglect to put your children to study? . . . Do you think that in this way your churches and schools will endure? Your descendants will either have to content themselves with most inferior men, or abandon their language and religion, and of this you will have laid the foundation, having, besides, burdened yourselves with a heavy load of sin. . . . See, dear friends, as things have been going on in many places, it is impossible that German churches should continue. The churches which you now have will, within a few years, stand deserted, and what will then become of the increased number of Germans among you? Are there not even now many districts where those who dwell there

hear no sermon for six or perhaps eight weeks, and the poor young people grow up like savages?"

But these admonitions failed of the desired effect. Although, besides Dr. H. Mühlenberg, the first President, three instructors, one of whom was Rev. F. Melsheimer, were engaged, the number of students was and remained small. Contributions were slender, the largest sum being 200 £, which came from Benjamin Franklin. Before the close of the first year the treasury showed a shortage of 244 £, and the Treasurer announced: "I wrote a short time ago, how wretched the circumstances of our College are, and how far we are in arrears. These arrearages are increasing from day to day, and unless you gentlemen at Philadelphia put your shoulders to the wheel, we shall inevitably go down, and soon." The College did not get beyond a struggling existence while it was conducted under the original plan. In 1818, the jubilee year of the Ministerium of Pennsylvania, another effort was made to put the school upon a firmer footing. A committee of the German Reformed Synod appeared at the convention of the Ministerium for the purpose of "conferring with a committee of the Lutheran Synod" on the question "how efforts might be made to provide institutions for the education of young preachers." What action the Lutheran Synod took in the matter appears from the following extracts from the Protocol.

"*Resolved*, that a committee be appointed to confer with our brethren of the venerable Reformed Synod concerning the proposed plan. Messrs. Schmucker, Jäger and Mühlenberg were appointed on this committee.

"The committee which had been appointed yesterday to confer with the committee of the Evangelical Reformed Synod, and devise ways and means for the founding of a joint institution of learning, in order to train young men in the future for the ministry, presented the following report:

"1. That they have acted according to their instructions, and have ascertained that in the city of Lancaster

there is an institution known by the name of Franklin College, which, in the year 1787, was given to the German Lutheran and Reformed Churches for this purpose, and to which a present of 10,000 acres of land had been given.

"2. That the committee greatly lament that this institution has been so much neglected thus far, and thereby the purpose which the State, from the beginning, had intended it to serve has been frustrated.

"3. That the committee has carefully examined the charter of this institution, and has found it necessary to recommend that the President of the same be instructed to call a general assembly of all the Trustees of the same.

"4. That Messrs. Hofmeyer and Endress shall see that this convocation be brought about.

"5. That a committee shall be appointed by both Synods in common, to prepare a plan, according to which the above-mentioned institution can be best adapted for the above-mentioned purpose.

"This report was fully approved, and Messrs. Schmucker, Lochmann, Geisenhainer, Sr., Endress, and Mühlenberg, were appointed a committee, in accordance with the 5th section of the report."

The Minutes of the convention of the Pennsylvania Synod at Baltimore, in 1819, contain the following record:

"Pastor Endress now made a verbal report in the name of the committee appointed the previous year to confer with a committee of the Reverend Reformed Synod concerning the matter of Franklin College at Lancaster.

"*Resolved*, That one hundred dollars shall be paid out of our treasury toward the support of the College at Lancaster, provided the Reverend Synod of the Reformed does the same.

"*Further Resolved*, That a committee on our part be appointed to meet, at the next Reformed Synod at Lancaster, with a committee of the same, to prepare a plan for a Theological Seminary.

“*Resolved*, That Pastors Schmucker, Endress, Lochmann, Mühlenberg, and Ernst shall constitute the committee.”

The further history of Franklin College does not concern us here. It was, as far as the training of ministers for the Lutheran church was concerned, a failure from beginning to end.

Another educational plant which was greeted with fond hopes but bore little or no fruit was *Union Seminary*, in Greene County, Tenn. Its founders were Philip Henkel, one of Paul Henkel's sons, and a young Englishman with a classical education but little theological training, Joseph E. Bell, a Licentiate in the Synod of North Carolina. At the convention of this synod held in 1817 a letter was read in which the writer, “the Rev. Mr. Bachmann, preacher in Charleston, S. C.,” expressed his desire “to see a seminary for the education of preachers established” in the South. The fulfillment of this wish was already in progress. In a book written by the Secretary of the Synod, G. Shober, for the Jubilee of the Reformation in 1817, and published with the approval and recommendation of the synod, we read:—

“A Seminary, on a small scale, to teach Theology, and the Greek, Latin, German, and English languages, was begun in the state of Tennessee, Greene County, under the inspection of the Rev. Philip Henkel and Joseph E. Bell. It is to be continued under the direction of this synod, for the purpose of educating young men to the gospel ministry. The Rev. Joseph E. Bell is now tutor. The establishment is recommended to the fostering care of all our congregations and Christian friends; to establish funds for its support, in the congregations belonging to our sphere, we propose, during next May, to entreat for and receive donations, for the purpose of creating a fund for its support.”

A similar announcement was embodied in the minutes of the convention of the same year, with the following additional remarks:—

“By request the said Seminary was gladly received under our advice and support, in the confiding expectation that, with the help of God, from these small beginnings, in the salubrious and cheap location, an institution so long and earnestly desired may grow to such maturity, that in it many able teachers and missionaries will be educated, who shall be well fitted and instructed to go to all parts of the world as preachers of the glorious gospel of the atonement of Jesus, ready to give an answer to every man that asketh a reason of the hope that is in them. Thousands of present and future generations will then, here in time and hereafter in eternity, greet with joyful exultation and repay with everlasting gratitude those who so well instructed them and also those who have contributed their generous gifts toward the support and maintenance of this beginning. And every one who shall enjoy this will share the experience of the sainted Gellert and sing with him:—

What joyful blessing this must be,
To lead a soul, my God, to Thee!

“Let us, then, dear brethren, cheerfully take up this work and, prompted by the love we bear toward Jesus and the souls he bought with so great a price, contribute from the means he has given us, (as is now done throughout all Christendom), that, also through our service, our Savior’s kingdom may be extended. —Next May a collection will be raised in our congregations for said purpose of what each may be prompted to contribute toward the great object. And the gifts of all Christians will at all times be accepted with many thanks, and every preacher will receive them and deliver them to the treasurer, who will keep a record of all benefactors.”

At the time when this little Seminary came into being and, a few years later, passed out of existence, what is now the oldest school of theology in the Lutheran church of America had begun its course. Ten years after the open-

ing of Hartwick Seminary as an organized institution, the Seminary at Gettysburg was put under way. The rise and progress of these schools marks a new period in the history of theological training in the Lutheran church of our country, and we return to our survey of the era of unsuccessful attempts at providing schools for educating ministers. These failures did not prevent the Lutheran church in those days from having its theological students. They were "home students," the "home" being either that of the student, who dwelled under the paternal roof while he was under his pastor's guidance and supervision as he pursued his studies, or the home of the pastor, who gave his student board and lodging until he was so far advanced that he could be put to work in some neighboring congregation, some affiliated charge of his preceptor, where he would instruct the young, acquire some experience in preaching, and meanwhile continue his course of study and reading. Later he would be given charge of a congregation of his own, to preach and baptize as a licensed candidate, perhaps also to perform other ministerial acts, until he would finally be admitted to ordination and thus become a minister in the full sense of the word. While this work of educating men for the ministry was, in a measure, a private enterprise of individual pastors, it was in various ways under the control of the church. We know that Dr. Wrangel's students began to preach at the discretion of their teacher. But in 1779 the Synod passed the following unanimous resolution:—

"Resolved, that in the future no preacher shall permit a candidate or student to preach without first having brought him before a meeting of the Ministerium, which should first examine him and furnish him with a license."

By the requirements made at these examinations, the studies whereby the candidates would have to qualify themselves to meet such requirements were determined both as to quality and quantity. Of an examination held during the synod of 1784 we have the following record:—

"The candidate recommended is Mr. Daniel Kurtz, a son of the venerable Mr. Kurtz, of Yorktown. He had been instructed for almost three years in languages, theological and other sciences, and his teacher, Rev. Mühlenberg, of Lancaster, gave him a good testimonial, in reference to his diligence and good character, and requested that he be examined and granted a license. Hereupon he was brought forward and examined. Pastor Voigt started with Hebrew, and had the first Psalm translated, and asked various grammatical questions. He also had Matt. 28, 19. 20 translated and explained. Dr. Kunze examined him farther in Greek, and Rev. 1, 1—6 and Hebr. 11, 21 were translated.

"The gentlemen present expressed their satisfaction, and gave him the following questions to be answered in writing:

"(1) How is it proved that Christ was not merely a teacher of men, but that he also offered true satisfaction for men?

"(2) What are the works and benefits of the Holy Spirit?

"(3) By what evidence do men know that they are converted?

"(4) How is the baptism of children proved?

"(5) How is the eternity of the punishment of hell accounted for?

"(6) Are the Apostles infallible in the exposition of doctrine?"

This examination was not exceptionally rigorous. Some familiarity with the ancient languages, especially Greek and Hebrew, was deemed necessary for a minister. Thus we find in the record of the synodical convention of 1779 this resolution: —

"Resolved, that Candidate Ernst's license be renewed until the next synodical conference, and he be exhorted to continue to apply himself to theological studies, and especially the ancient languages."

In 1788 a Candidate by the name of Lütge applied for recognition. The Ministerium "requested from him a written outline on Mark 1, 15: Repent ye and believe the Gospel." "Mr. Lütge handed to the Synod his outline on Mark 1, 15. It was read, and the decision postponed to the next day." On the next day "the case of Mr. Lütge was again taken up, and on motion, resolved to give him a license to preach and to baptize, on the following conditions: 1. That he shall improve his knowledge of Greek. 2. Keep a diary of his official acts. 3. Present to the Ministerium testimonials from the elders and deacons of the congregations in which he preaches."

At the Synod of the following year "the license of Licentiate Mr. Lütge was upon his request renewed for a year, with the admonition that he should diligently study the original languages, and the other theological branches."

The Constitution of the Ministerium of Pennsylvania in force in 1781 contained, in "Chapter Fifth," these paragraphs:—

"§ 27. Every candidate desiring to be received must first undergo a brief examination in the ancient languages and theology, and then only does he receive a license. Before the ordination, however, the licensed candidate submits himself to a stricter examination, in which written questions are answered also in writing. The former may be called a test, the latter an examination."

"§ 30. That licensed candidate who is convinced that, by private application, he has advanced sufficiently to be able to undergo the examination referred to above in § 27 may, in a spirit of meekness, make known his desire to be ordained in open session, but never without the afore-mentioned conviction as to a knowledge of the ancient languages and theology. No one will in future be ordained without both these requirements, unless in a very extraordinary instance, or the most urgent necessity."

All these various regulations were, in the course of time, modified in various ways. Thus, in the Constitution of 1792, which was also adopted in New York, we read:—

“Every ordained minister possessing the requisite qualifications, time and opportunity, has the right and liberty to take under their instruction young men, desirous of devoting themselves to the ministry, and by oral instruction, the recommendation of good books, and practical directions, to prepare them for the service of the Lord, and whenever a student so instructed has obtained a systematic knowledge of the doctrines of salvation, the gift of speaking, an unblemished character and evidences of experimental religion, his instructor may permit him to preach on trial.”

When students were so far advanced that they were considered capable of entering on actual work in the church, they were first made “Catechists.” Of these the Constitution of 1792 said:—

“The catechist is subject to the general superintendence of the Ministerium and its officers, and besides to the particular care of one of the neighboring ordained ministers, who is to be named as such in the catechist’s license, and whom he has to respect as his instructor and father; whose directions he follows in continuing to serve the Lord, and the extension of his theological knowledge, and whose advice he seeks in important cases.”

“No one is to be admitted as catechist, whose walk and conversation is not blameless; he must be at least twenty years of age, have acquired a systematic knowledge of Christian doctrines and ethics; he ought to possess some knowledge of human nature, manifest a gift of speaking, and above all things a practical knowledge of experimental religion.”

“He is to be examined by the Ministerium, and appointed by a license to the office of a catechist, before he can officiate in that capacity.”

“It is his duty to keep a journal of his official acts, and to send annually the same, with two catechetical ser-

mons that he has written, for the inspection of the Ministerium and the Ministerial Session, together with his license for renewal."

The examination and licensure of catechists and candidates was assigned to the Ministerial Meeting, which was held after the adjournment of the Synod and the dismissal of the lay delegates. Hereof the VII Chapter of the Constitution said:—

"1. After the transaction of all the Synodical business the Ministerium holds a meeting for a half or an entire day.

"4. If candidates are to be licensed or ordained, or if catechists are to receive license as candidates, or if students are to be appointed as catechists or as candidates, first of all they are to undergo an examination respecting their doctrine and life."

"5. The President asks all the licensed candidates and catechists to hand in their journals, sermons and licenses and divides the ordained ministers into committees, to examine the journals and sermons, and have them read by the candidates and catechists, accompanied by their comments, for the improvement of the understanding and heart of the composers; he also appoints the hour to report thereon to the Ministerium."

"6. After examination of candidates the licensed candidates and catechists withdraw from the Ministerium; the committees report and the Ministerium decides upon the reports and the issue of the examination. . . ."

The Constitution left it to "every ordained minister" to decide whether he "possessed the requisite qualifications" for preparing young men for the ministry. But in 1803 the Ministerium of New York appointed Dr. Kunze, certainly its ablest theologian, to this important task, making him the first Professor of Theology appointed by a Lutheran Synod in America. His successor in this office as in the Presidency of the synod was F. H. Quitman, a rationalist who had retained little more of Lutheranism than the

name. In 1804, the Ministerium of Pennsylvania also resolved "that, in accordance with the plan adopted, Rev. Mr. Melsheimer, in Hanover, the preachers in Philadelphia [Helmuth and Schmidt], Rev. Mr. Lochmann in Lebanon, Rev. Mr. Schmucker in Hagerstown, Rev. Mr. Geisenheiner in New Hanover, Rev. Mr. Streit in Winchester, be teachers for the instruction of young preachers." The students who pursued their studies under these recognized teachers of theology were looked upon as wards of the church. In 1807 the Synod was "informed that several young men were desirous of devoting themselves to the ministry, namely, Messrs. Heine, Simon and Henrich Riemenschneider." It was "*Resolved*, That the sum of one hundred dollars from the Synodical Treasury be granted each of these students, to enable them to continue their studies, which sum, however, is to be paid to their teachers." In other instances the aid extended to indigent students was granted "as a loan." In the Synod of North Carolina a "Philological Society" was organized for the publication of periodical literature, and a part of the proceeds was to be devoted to "the support of needy students of theology."

Of the results of this home student method of theological training it must be said that, as a rule, they were not of a very high order at any time, and that they sank to a perceptibly lower level in the course of time. This is evident from a great many manuscripts still extant and bearing evidence of the attainments of their writers. The examinations were less rigid in later than in earlier days. In 1789 a resolution was passed "that the Licentiates should hand in to the Ministerium their journals and four complete sermons each year, as otherwise the ministerium had no opportunity to judge correctly of their presentation of divine truth." In the Constitution of 1792 the number of sermons to be submitted was reduced to two, which, with the diaries, were to be examined by committees of the Ministerium. The records of later years show that these rules were very

rarely carried out. In very few instances two sermons were handed in. In some cases the sermons, in others the journals, in still others both, were absent. The report of 1811 says:—

“The committees brought in their opinions of the papers of the candidates and catechists.

“First committee: Mr. Mensch’s has our entire approval; we recommend him for ordination. Mr. Scriba’s, middling (*mittelmaessig*). Mr. D. Schaefer’s, inferior even to Scriba’s disposition.

“Second committee: Mr. Hecht’s, middling and dry, adorned with poetic flight; Miller’s fine, thorough, edifying; Baetis’, good and from the heart, but full of Anglicisms; S. Schäfer’s, good, if he had had another text than Noah’s dove.

“Third committee: Mr. Heim’s, simple, but from the heart, full, however, of orthographic errors; Engel’s, good, but it is doubtful whether he wrote it; Weigand’s, simple, but much for the heart; Ulrich’s, it is very doubtful whether he wrote it himself.

“Fourth committee: Tiedemann’s petition for renewal of his license shall be granted; Merckel’s paper is very defective, and taken from others; Osterlo’s, doubtful whether he wrote it himself; Sackmann is a useful man, and his sermon is full of common sense; Meendsen and Vanhoff give evidence of great diligence and skill.”

Two of the candidates, Sanno and Heine, had submitted neither a sermon nor a journal, and we have seen what the opinions of the examiners were of some of the papers before them. Yet the record says:—“The licenses of the following men were renewed: Sanno, Mensch, D. Schäfer, Heine, Baetis, Ullrich, Weigand, Heim, Osterlo, Vanhoff, Merckel, Sackmann, S. Schäfer, Scriba, Miller, Hecht, Meendsen.”

In the subsequent year an apparent effort was made to raise the standard of qualification for the ministry. A “mo-

tion for an addition to the constitution'' introduced at this convention contained the following regulations:—

''A fourth rank of preachers shall be appointed, with the title of Ordained Deacons.

''The number of preachers hitherto ordained shall not be increased by receiving any who

(a) does not have, in addition to other theological attainments, also the ability correctly to translate the Greek Testament and a Latin prose writer, at least with the aid of a lexicon, and who cannot write his mother tongue orthographically;

(b) who has not had a three years' course of theological training in the United States or for the same length of time served congregations here in an exemplary way.

(c) With these limitations it is left to the judgment of the Ministerium, to ordain candidates immediately as pastors or only as deacons....''

During the same session ''the President declared in the name of the Ministerium, that hereafter none should be ordained as pastor who has not been regularly educated for the ministry.''

The motion mentioned above was ''given over to be considered until next year.'' But before the next meeting of the Synod the father of the bill had himself stepped out of the ranks of the ministry, and it was not until 1815 that the matter again came up for consideration. In the Ministerial Meeting of that year the wish was again expressed ''that another class or order of preachers might be introduced.'' The action of the Ministerium, according to the protocol, was this:—

''According to a resolution of the Ministerium, none could be made pastors except such as had received systematic instruction by an ordained preacher for the term of three years, and had done something in the languages. But since there are many good and useful men to be found in our connection who have had no opportunity to acquire

such knowledge, and since it was not desired to exclude them from ordination altogether, it was deemed just and necessary to ordain them, at least as deacons.

"In the year 1812 already, at Carlisle, a motion of this sort was presented to the Ministerium for consideration, and it was now resolved to adopt the said motion, made at that time."

But the rule was made to work the wrong way. In the Ministerial Meeting of 1816 it was "resolved that (as an amendment to a resolution adopted at Carlisle, in the year 1812) if a preacher have already received formal ordination as deacon, by the laying on of hands, no further formal laying on of hands shall be deemed necessary to advance him to the office of a pastor; that, therefore, a simple declaration of the assembled pastors, through the President or Senior of the Ministerium, shall be regarded as sufficient for this purpose." On the same day it was, furthermore, "resolved that Messrs. Hecht, Mueller, Vanhoff, Ernst and Ulrich be declared Pastors, and Messrs. George Heim, Baetis, Engel, Sackmann, Meendsen, Becker, Münnig, Tiedemann, Hemping, Schindel, and Herbst be ordained to the office of Deacon." A few years later thirteen Deacons were, on the same day, "advanced to the grade of Pastors." On the same occasion six candidates were ordained Deacons, and the Report says: "It had always been customary to hold examination before ordination, but because of a lack of time, and other urgent business, it was omitted this time." In the subsequent year, 1821, another number of candidates were ordained Deacons, and again it was "*Resolved*, To dispense with the other customary examinations this year."

This was in the dark Middle Age of American Lutheranism.

A. G.

WHAT IS CHRISTIANITY?

Answered by one who does not know.

When Charles Darwin wrote his book on the *Origin of Species*, he had, of course, a great deal to say on Species; but on one thing connected with this subject he left those who knew no more than he could tell them in profound ignorance, and that was the *origin* of species. When in the winter of 1899—1900, Professor Adolf Harnack, of the University of Berlin, delivered sixteen lectures on the subject, *Das Wesen des Christenthums*, he had, of course, a great deal to say on Christianity. But if there was anything that the "six hundred students drawn from all the Faculties" who heard these lectures, and the readers of the German and English printed editions, did certainly not learn from Professor Harnack, it was a correct answer to the question which forms the title of the English translation published with the author's approval and preface,—*What is Christianity?* There is, however, this difference between Darwin and Harnack, that the former knew considerably more about species than the latter knows about Christianity. In fact, we do not doubt that even Prof. Harnack has more correct notions concerning the subject of animal species than he has on the subject of his sixteen lectures.

Or how should Prof. Harnack know what Christianity is? He cannot know by examining himself; for he is not a Christian. He openly denies everything distinctively Christian, as, the triune God, the Divine nature of Christ, the resurrection of Christ's body from the dead, the vicarious atonement, justification by faith. He could hardly put forth more conclusive proof of his profound ignorance of the nature of Christianity than he does by mistaking himself for a Christian. Here is his own portraiture as drawn by himself in the closing words of the last lecture:—

Let me, if you please, speak of my own experience, as one who for thirty years has taken an earnest interest in these things. Pure knowledge is a glorious thing, and woe to the man who holds it light or blunts his sense for it. But to the question, Whence, whither, and to what purpose, it gives an answer to-day as little as it did two or three thousand years ago. It does, indeed, instruct us in facts; it detects inconsistencies; it links phenomena; it corrects the deception of sense and idea. But where and how the curve of the world and the curve of our own life begin—that curve of which it shows us only a section—and whither this curve leads, knowledge does not tell us. But if with a steady will we affirm the forces and the standards which on a summit of our inner life shine out as our highest good, nay, as our real self; if we are earnest and courageous enough to accept them as the great Reality and direct our lives by them; and if we then look at the course of mankind's history, follow its upward development, and search, in strenuous and patient service, for the communion of minds in it, we shall not faint in weariness and despair, but become certain of God, of the God whom Jesus Christ called his Father, and who is also our Father. P. 300 f.

But while a Christian may, in a way and measure, study the nature of Christianity by observing his own inner life, the picture thus obtained must always be subjected to the test of close comparison with the portraiture of the children of God delineated in the infallible word of God, whence all true notions of spiritual things must ultimately be derived. And here again Prof. Harnack has placed himself at a serious, even fatal, disadvantage. He knows of no infallible word of God. Of the Old Testament he says:—

The new church possessed a sacred book, the Old Testament. . . . What a blessing to the church this book has proved! . . . Yet the possession of this book has not been an unqualified advantage to the church. To begin with, there are many of its pages which exhibit a religion and a morality other than Christian. . . . There was always a danger of an inferior and obsolete principle forcing its way into Christianity through the Old Testament. This, indeed, was what actually occurred. Nor was it only in individual aspects that it occurred; the whole aim was changed. P. 186.

The New Testament, also, is, in Harnack's estimation, far from being a reliable source of information. He says:—

Our authorities for the message which Jesus Christ delivered are—apart from certain important statements made by Paul—the first three Gospels. Everything that we know, independently of these Gospels, about Jesus' history and his teaching, may be easily put on a small sheet of paper, so little does it come to. In particular, the fourth Gospel, which does not emanate or profess to emanate from the apostle John, cannot be taken as an historical authority in the ordinary meaning of the word. . . . Although, therefore, his work is not altogether devoid of a real, if scarcely recognisable, traditional element, it can hardly make any claim to be considered an authority for Jesus' history; only little of what he says can be accepted, and that little with caution. P. 19 f.

And again:—

The Gospels are not "party tracts": neither are they writings which as yet bear the radical impress of the Greek spirit. In their essential substance they belong to the first, the Jewish, epoch of Christianity, that brief epoch which may be denoted as the palaeontological. That we possess any reports dating from that time, even though, as is obvious in the first and third Gospel, the setting and the composition are by another hand, is one of those historical arrangements for which we cannot be too thankful. P. 21.

And once more:—

It is true that, measured by the standard of "agreement, inspiration and completeness," these writings leave a very great deal to be desired, and even when judged by a more human standard they suffer from not a few imperfections. Rude additions from a later age they do not, indeed, exhibit—it will always remain a noteworthy fact that, conversely, it is only the fourth Gospel which makes Greeks ask after Jesus—but still they, too, reflect, here and there, the circumstances in which the primitive Christian community was placed and the experiences which it afterwards underwent. People nowadays, however, put such constructions on the text more readily than is necessary. Further, the conviction that Old Testament prophecy was fulfilled in Jesus' history had a disturbing effect on tradition. Lastly, in some of the narratives the miraculous element is obviously intensified. P. 23.

Holding such views of the gospel narratives, Harnack is but consistent when he deals with these divine records as he does, unceremoniously casting aside and disregarding what he discards as unworthy of his consideration. The

Christmas tidings of great joy, of the babe in the manger who was Christ the Lord, the Savior, whose cradle song the angels sang, in short, the whole story of the conception, birth and childhood of Jesus, he brushes away like cobwebs are swept away by the housemaid's broom. We quote:—

Our evangelists, as we know, do not tell us anything about the history of Jesus' early development; they tell us only of his public activity. Two of the Gospels do, it is true, contain an introductory history (the history of Jesus' birth); but we may disregard it; for even if it contained something more trustworthy than it does actually contain, it would be as good as useless for our purpose. P. 30.

Paul, too, is silent; so that we can be sure that the oldest tradition knew nothing of any stories of Jesus' birth.

We know nothing of Jesus' history for the first thirty years of his life. Is there not a terrible uncertainty here? P. 30.

Most certainly, a terrible uncertainty, and not only here, but everywhere. For where is the criterion for distinguishing those parts of the gospel which are to be considered better than cobwebs and rubbish? Harnack still seems to think that there are such parts of the gospels; he says:—

Now, however certain it may be that our materials are insufficient for a "biography," they are very weighty in other respects, and even their silence on the first thirty years is instructive. They are weighty because they give us information upon three important points: In the first place, they offer us a plain picture of Jesus' teaching. . . . P. 31.

But when it comes to answering the question, What is Christianity? Harnack is again driven to disavow in part even what he finds recorded of "Jesus' teaching." Even here he distinguishes between husk and kernel:—

What was kernel here, and what was husk, history has itself showed with unmistakable plainness, and by the shortest process. Husk were the whole of the Jewish limitations attaching to Jesus' message; husk were also such definite statements as "I am not sent but unto the lost sheep of the house of Israel." P. 180.

And now, Prof. Harnack comes to us as a "historian," in the performance of what he considers "the historian's task." He says, more explicitly:—

What is Christianity? It is solely in its historical sense that we shall try to answer this question here; that is to say, we shall employ the methods of historical science, and the experience of life gained by studying the actual course of history. P. 6.

Let us suppose that a man, claiming to be a socialist, but openly discountenancing all the distinctive tenets and principles of socialism, should appear before an audience and announce a lecture on the question, *What is Socialism?* Suppose that this man, having at the outset declared his intention to answer the question in its historical sense, should begin by casting aside as spurious or for other reasons unreliable a considerable part of what the masses of real socialists and their best teachers and leaders looked upon as the most valuable sources of historical information on their doctrine and practice, and that even of what he retained he should reject a part as husk. What would this man's standing for reliability be in the eyes of the socialists among his hearers? Or to what credence would he be entitled in the eyes of any man of average intelligence?

But what if this pseudo-socialist should, over and above all this, make such execrable use of the "kernel" of the historical material before him, that he must be held guilty of gross perversion and persistent ignorance of facts and principles clearly set forth in records and testimonies? This is the use to which Harnack puts his garbled "first three Gospels" and "certain important statements made by Paul." These Gospels and St. Paul do, indeed, give us and every one who will read and accept what they plainly say a true and full answer to the question, What is Christianity? The answer which Harnack purports to draw from this source is a great falsehood from beginning to end. The lectures also teem with falsehoods in detail, denials of truths and facts, assertions of untruths, false statements in the face of plain words to the contrary, falsehoods—but let the reader judge for himself. We give the following specimens in their natural order.

Miracles, it is true, do not happen; but of the marvellous and the inexplicable there is plenty. In our present state of knowledge we have become more careful, more hesitating in our judgment, in regard to the stories of the miraculous which we have received from antiquity. That the earth in its course stood still; that a she-ass spoke; that a storm was quieted by a word, we do not believe, and we shall never again believe; but that the lame walked, the blind saw, and the deaf heard, will not be so summarily dismissed as an illusion.

From these suggestions you can arrive for yourselves at the right position to take up in regard to the miraculous stories related in the Gospels, and at their net results. In particular cases, that is to say, in the application of general principles to concrete statements, some uncertainty will always remain. So far as I can judge, the stories may be grouped as follows: — (1) Stories which had their origin in an exaggerated view of natural events of an impressive character; (2) stories which had their origin in sayings or parables, or in the projection of inner experiences on to the external world; (3) stories such as arose in the interest of the fulfilment of Old Testament sayings; (4) stories of surprising cures effected by Jesus' spiritual force; (5) stories of which we cannot fathom the secret. It is very remarkable, however, that Jesus himself did not assign that critical importance to his miraculous deeds which even the evangelist Mark and the others all attributed to them. . . . And the remarkable fact that these very evangelists, without appreciating its range, hand down the statement that Jesus "did not many mighty works there because of their unbelief," shows us from another and a different side, with what caution we must receive these miraculous stories, and in what category we must put them. P. 28 f.

If, however, we take a general view of Jesus' teaching we shall see that it may be grouped under three heads. They are each of such a nature as to contain the whole, and hence it can be exhibited in its entirety under any one of them.

Firstly, the kingdom of God and its coming.

Secondly, God the Father and the infinite value of the human soul.

Thirdly, the higher righteousness and the commandment of love.

P. 51.

Take whatever parable you will, the parable of the sower, of the pearl of great price, of the treasure buried in the field—the word of God, God himself, is the kingdom. It is not a question of angels and devils, thrones and principalities, but of God and the soul, the soul and its God. P. 56.

Jesus Christ calls to every poor soul; he calls to every one who bears a human face: You are children of the living God. P. 67.

In the combination of these ideas—God the Father, Providence, the position of men as God's children, the infinite value of the human soul—the whole Gospel is expressed. P. 68.

In thus expressing his message of the higher righteousness and the new commandment of love in these four leading thoughts, Jesus defined the sphere of the ethical in a way in which no one before him had ever defined it. But should we be threatened with doubts as to what he meant, we may steep ourselves again and again in the Beatitudes of the Sermon on the Mount. They contain his ethics and his religion, united at the root, and freed from all external and particularistic elements. P. 74.

The history of religion marked an enormous advance, religion itself was established afresh, when through poets and thinkers in Greece on the one hand, and through the prophets in Palestine on the other, the idea of righteousness and a righteous God became a living force and transformed tradition. The gods were raised to a higher level and civilised; the warlike and capricious Jehovah became a holy Being in whose court of judgment a man might trust, albeit in fear and trembling. P. 76.

No religion, not even Buddhism, ever went to work with such an energetic social message, and so strongly identified itself with that message as we see to be the case in the Gospel. How so? Because the words "Love thy neighbor as thyself" were spoken in deep earnest; because with these words Jesus turned a light upon all the concrete relations of life, upon the world of hunger, poverty and misery; because, lastly, he uttered them as a religious, nay, as *the* religious maxim. Let me remind you once more of the parable of the Last Judgment, where the whole question of a man's worth and destiny is made dependent on whether he has practised the love of his neighbor. P. 98 f.

It is not only that the Gospel preaches solidarity and the helping of others; it is in this message that its real import consists. In this sense it is profoundly socialistic, just as it is also profoundly individualistic. P. 99.

Before we examine Jesus' own testimony about himself, two leading points must be established. In the first place, he desired no other belief in his person and no other attachment to it than is contained in the keeping of his commandments. P. 125.

Let us first of all consider the designation, "Son of God." Jesus in one of his discourses made it specially clear why and in what sense he gave himself this name. The saying is to be found in

Matthew, and not, as might perhaps have been expected, in John: "No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." It is "knowledge of God" that makes the sphere of the Divine Sonship. It is in this knowledge that he came to know the sacred Being who rules heaven and earth as a Father, as *his* Father. The consciousness which he possessed as being the *Son of God* is, therefore, nothing but the practical consequence of knowing God as the Father and as his Father. Rightly understood, the name of Son means nothing but the knowledge of God. Here, however, two observations are to be made: Jesus is convinced that he knows God in a way in which no one ever knew him before, and he knows that it is his vocation to communicate this knowledge of God to others by word and by deed—and with it the knowledge that men are God's children. In this consciousness he knows himself to be the Son called and instituted of God, to be *the* Son of God, and hence he can say: *My* God and *my* Father, and into this invocation he puts something which belongs to no one but himself. How he came to this consciousness of the unique character of his relation to God as a Son; how he came to the consciousness of his power, and to the consciousness of the obligation and the mission which this power carried with it, is his secret, and no psychology will ever fathom it. P. 127 f.

Jesus was the "Messiah" and was not the Messiah; and he was not the Messiah, because he left the idea far behind him; because he put a meaning into it which was too much for it to bear. P. 141.

He takes the publican in the temple, the widow and her mite, the lost son, as his examples; none of them knew anything about "Christology," and yet by his humility the publican was justified. P. 143.

The Gospel, as Jesus proclaimed it, has to do with the Father only and not with the Son. This is no paradox, nor, on the other hand, is it "rationalism," but the simple expression of the actual fact as the evangelists give it. P. 144.

The sentence "I am the Son of God" was not inserted in the Gospel by Jesus himself, and to put that sentence there side by side with the others is to make an addition to the Gospel. But no one who accepts the Gospel, and tries to understand him who gave it to us, can fail to affirm that here the divine appeared in as pure a form as it can appear on earth. P. 146.

The Gospel is no theoretical system of doctrine or philosophy of the universe; it is doctrine only in so far as it proclaims the reality of God the Father. It is a glad message assuring us of life eternal,

and telling us what the things and the forces with which we have to do are worth. By treating of life eternal it teaches us how to lead our lives aright. It tells us of the value of the human soul, of humility, of mercy, of purity, of the cross, and the worthlessness of worldly goods and anxiety for the things of which earthly life consists. And it gives the assurance that in spite of every struggle, peace, certainty, and something within that can never be destroyed, will be the crown of a life rightly led. What else can "the confession of a creed" mean under these conditions but to do the will of God, in the certainty that He is the Father and the one who will recompense? P. 146 f.

Any one who will look into history will find that the sufferings of the pure and the just are its saving element; that is to say, that it is not words, but deeds, and not deeds only but self-sacrificing deeds, and not only self-sacrificing deeds, but the surrender of life itself, that forms the turning point in every great advance in history. In this sense I believe that, however far we may stand from any *theories* about vicarious sacrifice, there are few of us after all who will mistake the truth and inner justice of such a description as we read in Isaiah liii.: "Surely he hath borne our griefs and carried our sorrows." "Greater love hath no man than this, that a man lay down his life for his friend" — it is in this light that Jesus' death was regarded from the beginning. Wherever any great deed has been accomplished in history, the finer a man's moral feelings are, the more sensible will he be of vicarious suffering; the more he will bring that suffering into relation to himself. Did Luther in the monastery strive only for himself? — was it not for us all that he inwardly bled when he fought with the religion that was handed down to him? But it was by the cross of Jesus Christ that mankind gained such an experience of the power of purity and love true to death that they can never forget it, and that it signifies a new epoch in their history.

Finally, in the third place: no reflection of the "reason," no deliberation of the "intelligence," will ever be able to expunge from the moral ideas of mankind the conviction that injustice and sin deserve to be punished, and that everywhere that the just man suffers, an atonement is made which puts us to shame and purifies us. P. 158 f.

If the resurrection meant nothing but that a deceased body of flesh and blood came to life again, we should make short work of this tradition. But it is not so. The New Testament itself distinguishes between the Easter message of the empty grave and the appearances of Jesus on the one side, and the Easter faith on the other. Although the greatest value is attached to that message, we are to hold the Easter faith even in its absence. The story of Thomas is told for the exclusive purpose of impressing upon us that we must

hold the Easter faith even without the Easter message: "Blessed are they that have not seen and yet have believed." The disciples on the road to Emmaus were blamed for not believing in the resurrection even though the Easter message had not yet reached them. The Lord is a Spirit, says Paul; and this carries with it the certainty of his resurrection. The Easter *message* tells us of that wonderful event in Joseph of Arimathaea's garden, which, however, no eye saw; it tells us of the empty grave into which a few women and disciples looked; of the appearance of the Lord in a transfigured form — so glorified that his own could not immediately recognise him; it soon begins to tell us, too, of what the risen one said and did. The reports became more and more complete, and more and more confident. But the Easter *faith* is the conviction that the crucified one gained a victory over death; that God is just and powerful; that he who is the firstborn among many brethren still lives. . . . Certain it is that what . . . the disciples regarded as all-important was not the state in which the grave was found but Christ's appearances. But who of us can maintain that a clear account of these appearances can be constructed out of the stories told by Paul and the evangelists; and if that be impossible, and there is no tradition of single events which is quite trustworthy, how is the Easter faith to be based on them? Either we must decide to rest our belief on a foundation unstable and always exposed to fresh doubts, or else we must abandon this foundation altogether, and with it the miraculous appeal to our senses. But here, too, the images of the faith have their roots in truth and reality. Whatever may have happened at the grave and in the matter of appearances, one thing is certain: *This grave was the birthplace of the indestructible belief that death is vanquished, that there is a life eternal.* . . . What else can we believe but that the earliest disciples also found the ultimate foundation of their faith in the living Lord to be the strength which had gone out from him? It was a life never to be destroyed which they felt to be going out from him; only for a brief span of time could his death stagger them; the strength of the Lord prevailed over everything; God did not give him over to death; he lives as the first-fruits of those who have fallen asleep. P. 160—163.

If there be in all this long series of extracts one true statement concerning Christ, the Gospel of Christ, and Christianity, we have failed to find it and would thank any reader who would point it out. What is said on miracles is false in what it states and in what it suggests. The five

groups of "miraculous stories" are five falsehoods. It is false that Jesus differed from the evangelists in the estimate of his miracles. It is false that "these miraculous stories" must be received with caution, and that this falsehood is based on certain sayings of Christ is another falsehood. It is not true that Jesus' teaching may be grouped under the three heads given on p. 51. Neither is it true that "the word of God, God himself, is the kingdom of God." It is false that according to Jesus' teaching every one who bears a human face is a child of the living God. The Pharisees bore human faces; yet Jesus said to them, *Ye are of your father the devil*. Neither the "whole Gospel," nor any part of the Gospel, is expressed in the combination of the ideas enumerated on p. 68. It is a fatal falsehood that the Beatitudes of the Sermon on the Mount contained the ethics and the religion of Christ, and it is not true that Christ had introduced a new and unheard-of definition of the sphere of the ethical. The next quotation is a veritable bundle of blasphemous lies culminating in the horrid utterance that, as the heathen gods were elevated and civilised, so "the warlike and capricious Jehovah became a holy Being." The falsehood that the injunction, *Love thy neighbor as thyself*, is the religious maxim of Jesus, that in this message the real import of the Gospel consists, and that Jesus desired no other belief in or attachment to him than is contained in the keeping of his commandments, leads more people to hell than the sins of murder, theft, and adultery, taken together. The chain of falsehoods running through the extract dealing with the designation, "Son of God," amounts to a complete denial of the Divine Sonship of Christ. Of course, Jesus was the Messiah, though Harnack falsely says he was also not the Messiah. The publican was not justified by his humility. Indeed, the statement that the Gospel, as Jesus proclaimed it, has to do with the Father only and not with the Son, "is not a paradox," but an open, unmitigated falsehood. So is the statement that the sentence "I am the

Son of God" was not inserted in the Gospel by Jesus himself. Or how in the world did it get in, if not from the lips of Jesus? Is Matt. 26, 63 f. or Mark 14, 61 f. an addition to the Gospel? It is not true that the Gospel "is doctrine only as it proclaims the reality of God the Father," and what in the words following this quotation purports to be a summary, is but another perversion of the Gospel into a jumble in which nothing specifically Christian is to be found. The same must be said of the next specimen, which is nothing but a somewhat elaborate and highly profane denial of Christ's vicarious sacrifice. In like manner is what Harnack says of "the resurrection" a conglomerate of falsehoods, the whole trend of which is a disavowal of the Christian doctrine of the resurrection of Christ Jesus from the dead. It is not true that "we are to hold the Easter faith even in the absence of the Easter message." What is said of the purpose of the story of Thomas is false; the very words of Jesus quoted give it the lie; for they are not: Blessed are they that have not *heard* and yet have believed. What is said of the disciples on the road to Emmaus is equally false; for the Easter message *had* reached them, their own words recorded Luke 24, 22—24 being in evidence. It is not true that the Pauline dictum, *The Lord is a Spirit*, "carries with it the certainty of his resurrection." See Luke 24, 39. When Harnack says, with reference to "the stories told by Paul and the evangelists," that if "there is no tradition of single events which is quite trustworthy, how is the Easter faith to be based on them?" this is a falsehood based on a falsehood. The alternative, "Either we must decide to rest our belief on a foundation unstable and always exposed to fresh doubts, or else we must abandon it altogether," is another falsehood resting on false suppositions. And, finally, when Harnack would make his hearers and readers believe that he, too, like "the earliest disciples," rejoiced in the Easter faith that Jesus "lives as the first-fruits of those who have fallen asleep"—this is but

another falsehood; for he has no Easter faith as surely as he has discarded the Easter message.

In fairness to Prof. Harnack it must be said that the treatment which the first three Gospels receive at his hands is neither better nor worse than that which he accords to Paul and the early Christian church. We exemplify.

No long period elapsed before it was taught in the Church that the all-important thing is to know how the person of Jesus was constituted, what sort of physical nature he had, and so on. Paul himself is far removed from this position — "Whoso calleth Christ Lord speaketh by the Holy Ghost" — but the way on which he ordered his religious conceptions, as the outcome of his speculative ideas, unmistakeably exercised an influence in a wrong direction. That, however great the attraction which his way of ordering them may possess for the understanding, it is a perverse proceeding to make Christology the fundamental substance of the Gospel, is shown by Christ's teaching, which is everywhere directed to the all-important point, and summarily confronts every man with his God. P. 184.

Under the influence of the Messianic dogmas, and led by the impression which Christ made, Paul became the author of the speculative idea that not only God was in Christ, but that Christ himself was possessed of a peculiar nature of a heavenly kind. P. 185.

The most important step that was ever taken in the domain of Christian doctrine was when the Christian apologists at the beginning of the second century drew the equation: the Logos = Jesus Christ. Ancient teachers before them had also called Christ "the Logos" among the many predicates which they ascribed to him; nay, one of them, John, had already formulated the proposition: "The Logos is Jesus Christ." But with John this proposition had not become the basis of every speculative idea about Christ; with him, too, "the Logos" was only a predicate. But now teachers came forward who previous to their conversion had been adherents of the platónico-stoical philosophy, and with them the conception "Logos" formed an inalienable part of a general philosophy of the world. They proclaimed that Jesus Christ was the Logos incarnate, which had hitherto been revealed only in the great effects which it exercised. P. 202 f.

The identification of the Logos with Christ was the determining factor in the fusion of Greek philosophy with the apostolic inheritance and led the more thoughtful Greeks to adopt the latter. Most of us regard this identification as inadmissible, because the way in

which we conceive the world and ethics does not point to the existence of any logos at all. P. 204.

Even though the Christological formula were the theologically right one — what a departure from the Gospel is involved in maintaining that a man can have no relation with Jesus Christ, nay, that he is sinning against him and will be cast out, unless he first of all acknowledges that Christ was *one* person with two natures and two powers of will, one of them divine and one human. Such is the demand into which intellectualism has developed. Can such a system still find a place for the Gospel story of the Syrophenician woman or the centurion of Capernaum? P. 236 f.

We were not preoccupied against Prof. Harnack by adverse criticism, having read a hundred times as much of his works as about them. We believe that, if he were invited to lecture on the question, What is Socialism? he would go to work, if he accepted the invitation, and would, with the aid of the writings of Lasalle, Marx, Bebel, and others, some volumes of "Der Socialdemocrat," the "Programs" of Eisenach and Gotha, the Wyden Manifesto, and other sources of reliable information, prepare a fairly profitable historical treatise on Socialism. But we are, also, fully persuaded that an audience assembled to hear a lecture on this subject would simply refuse to tolerate what the hearers of his sixteen lectures tolerated and even appear to have appreciated. It would be impossible to find in all Germany six hundred sane men who would voluntarily sit through sixteen lectures dealing with Socialism as Harnack's do with Christianity, and an audience of socialists treated with such bosh on their political creed would call the speaker down as a malicious ignoramus before he had finished his first lecture. Harnack's portraiture of Christianity is far worse than a caricature, which, while it distorts the features of its subject, always leaves enough of them for recognition. Harnack's is not a distorted Christianity. It is not Christian truth and satanic error mixed and blended together, as in Romanist theology. It is unmixed and unmitigated heathendom, a religion of works by which man must save himself. Har-

nack's Jesus Christ is not the Christ of history and of Scripture, but a fiction, a Jesus who never and nowhere existed. The Jesus of history was born at Bethlehem, God's very Son, not only by knowledge, but begotten of the Father from eternity, and a virgin's son, laid in a manger, carried into Egypt, reared at Nazareth; and all this Harnack's Jesus was not. Harnack's Jesus was born in Harnack's brain. Harnack's Gospel, too, was "made in Germany," though after a pattern which has hung and still hangs in hundreds of shops in all continents and in the devil's own smithy. Christ's Gospel is the Gospel of salvation by faith, without the deeds of the law. Harnack's Gospel is a gospel of damnation without faith, according to the curse of the law; "for as many as are of the works of the law are under the curse," and "he that believeth not shall be damned."

But again we must not be unjust to Prof. Harnack. Though these lectures have certainly added largely to a burden of tremendous responsibility resting upon him, he by no means carries this fearful load alone. He is but one of many, a representative man, an exponent of modern scientific theology, which is neither modern, nor scientific, nor theology. His errors are old Arian and Pelagian and other heresies condemned many centuries ago by the Christian church, brushed up and decked out in trappings of more recent fashion. His methods are those of Marcion and other earlier Gnostics and of scores of rationalists of later times, and fully as unscientific as the endeavors of an idiot who would investigate the nature and motion of the moon by applying a stethoscope to a bombshell. His theology is but one form of the monster which has in our day usurped the chairs of Christian doctrine, theology in no sense, neither as to its source, nor to its substance, nor to its form, nor to its end and aim, but a philosophy gone crazy, according to the word of St. Paul: "Professing themselves to be wise, they became fools." A. G.

VARIANT INTERPRETATIONS.

Sensus literalis unus est. This is the fundamental article of Hermeneutics everywhere; in theology, in jurisprudence, in historical research, wherever the sense of the words of human speech is to be established, it must be on this rule, which admits of no exception. Says Dr. Lieber: "No sentence, or form of words, can have more than one 'true sense,' and this is the only one we have to inquire for. This is the very basis of all interpretation. Interpretation without it has no meaning. Every man or body of persons, making use of words, does so, in order to convey a certain meaning; and to find this precise meaning is the object of all interpretation. To have two meanings in view is equivalent to having no meaning. The interpretation of two meanings implies absurdity."¹⁾ This is true and well said. The same author says, by way of exemplification: "The fictitious law case, composed by Pope and Fortesque as having ensued in consequence of Sir John Swale having bequeathed to his friend, Mr. Stradling, 'all my black and white horses,' when there were found six black horses, six white ones, and six that were black and white, or pied horses, is certainly entertaining. Yet the question, as it was stated by those gentlemen, 'whether the pied horses were included in the legacy,' ought never to have arisen. As there can be but one meaning attached to any sentence, the testator could not have meant by his words all black and all white horses, and, at the same time, all black and white horses. The only difficulty arising from this will could be this, whether the testator meant to bequeath to Mr. Stradling all black and all white horses, *or* all black and white horses."²⁾

1) Legal and Political Hermeneutics, 3d Ed., pp. 74 f.

2) Ibid., p. 76.

Thus, also, the words of holy Scripture are the means whereby the precise notions or thoughts which were in the mind of their Author are to be conveyed to the mind of the reader or hearer. From the words of St. Paul those who read them are to understand his knowledge in the mystery of Christ.¹⁾ The prophets themselves searched what or what manner of time the Spirit of Christ which was in them did signify by the words they wrote.²⁾ The question before the interpreter of Scripture is not what notions he *might* connect with the words of the text, but what thoughts or ideas the Holy Spirit *did* actually connect therewith and utter thereby. In most instances this intended meaning is so clear from the words employed, that there is no room for reasonable doubt as to their signification. In fact, there is no doctrine of Christian theology which is not set forth in unmistakable terms in some text of Scripture which may for this reason be agreed upon by all orthodox theologians as a *sedes doctrinae* of such doctrine. It is because of these texts, chiefly, that also the layman in theology, who does not enjoy the advantages of linguistic and hermeneutical training, can, even without the assistance of learned expositors, derive directly from the inspired Word a correct knowledge of all the doctrines which make us wise unto salvation.

On the other hand, however, there are in the Scriptures not a few texts which afford peculiar difficulties to the interpreter, difficulties which may concern the usage, or form, or arrangement, of the words, or their relation to the context, or the parallelism of the text, or apparent historical discrepancies, or several or all of these together. In many instances, these difficulties can, by close attention to the words, their form and arrangement, the *usus loquendi*, and the previous and subsequent context, and by the careful application of correct exegetical methods, be conclusively overcome, so that a solution is reached which all who are

1) Eph. 3, 4.

2) 1 Pet. 1, 11.

capable of grasping the reasons for and the methods leading to such solution will accept as satisfactory. In a familiar text we read: *For now is our salvation nearer than when we believed.*¹⁾ What can this mean, *when we believed*, or, as Luther has it, *da wir's glaubten*? Was the faith of Paul and the Roman Christians a thing of the past? Now, it can be shown that the Greek aorist sometimes denotes the beginning of an action which is still in progress, or the entrance upon a state which still continues. In the passage quoted and in various other places,²⁾ the aorist of πιστεῖν is evidently used in this sense, and ὅτε ἐπιστεύσαμεν means, *when we first believed*, or, *da wir zum Glauben kamen*. This solution, simple as it is, ought to be satisfactory to all who are accessible to a grammatical argument.

But there are still other instances, in which an agreement is not so easily reached. We do not now think of such *crucis interpretum* as the μεσότης of Gal. 3, 20 with its three hundred and more interpretations. We will point out a few other texts more of a kind to represent the class. The words of St. Paul, Eph. 4, 9 f., have been very generally expounded as a passage treating of the descent of Christ into hell and his ascension into heaven, and we find them as proof texts in most of our catechisms and dogmatical handbooks under these heads. Yet there are those who, with Luther, hold that these verses speak of Christ's humiliation and exaltation. The two interpretations are incompatible with each other as far as the *descensus* is concerned. For while Christ's ascension is a part or stage of his exaltation, and one interpretation might include the other in this point, his descent into hell is a stage of Christ's exaltation, and words which mean Christ's humiliation cannot mean his descent into hell. Again, we read: *We then, as workers together with him, beseech you also that ye re-*

1) Rom. 13, 11.

2) Acts 19, 2. 1 Cor. 3, 5; 15, 2. Gal. 2, 16.

ceive not the grace of God in vain. 2 Cor. 6, 1. These words are adduced in the *Formula of Concord* as speaking of the concurrence of the converted man in the performance of good works. We quote: "But this does not occur from our fleshly natural powers, but from the new powers and gifts which the Holy Ghost has begun in us in conversion, as St. Paul expressly and earnestly exhorts that '*as workers together*' we '*receive not the grace of God in vain.*' 2 Cor. 6, 1."¹⁾ But below this paragraph, in the Latin text, we find the following remarks: "2 Cor. 6, 1. *Συνεργοῦντες παρακαλοῦμεν*: We who are servants or co-workers with God beseech you who are '*God's husbandry*' and '*God's building*' (1 Cor. 3, 9) to imitate our example, that the grace of God may not be among you in vain."²⁾ This will never do. *Sensus literalis unus est!* The text, speaking of *συνεργοῦντες*, refers either to the apostle and other ministers, or to their converted hearers, who are admonished by them, and not to both, and if the exposition in the note, § 66, is, as it is, exegetically right, the exposition in § 65, as above quoted, is exegetically wrong. Yet our fathers evidently felt no compunction in publishing the *Formula of Concord* with both interpretations on the same page. St. Paul writes according to the English Bible: *The law was our schoolmaster to bring us to Christ.*³⁾ This text is adduced in the *Apology of the Augsburg Confession* as follows: "Moreover we think concerning the righteousness of reason thus, viz. that God requires it, and that, because of God's commandment, the honorable works which the Decalogue commands must necessarily be performed, according to the passage (Gal. 3, 24): '*The law was our schoolmaster*;' likewise (1 Tim. 1, 9): '*The law is made for the ungodly*' "⁴⁾ Here the assumption is that the text demands the *justitia civilis*, of which civil government is the guardian. Again, we read in the *Formula*

1) F. C. Sol. Decl. II, 65; p. 604.

2) Ibid. 66.

3) Gal. 3, 24.

4) Apol. Art. IV, 22; p. 91.

of Concord: "These two doctrines we believe and confess, viz. that even to the end of the world they should be diligently inculcated in the church of God, although with the proper distinction, in order that, through the preaching of the Law and its threats in the ministry of the New Testament, the hearts of impenitent men may be terrified, and be brought to a knowledge of their sins and to repentance; but not in such a way that they inwardly despair and doubt, but that (since '*the law is a schoolmaster unto Christ, that we might be justified by faith,*' Gal. 3, 24, and thus points and leads us not from Christ, who '*is the end of the law,*' Rom. 10, 4), they be on the other hand comforted and strengthened by the preaching of the holy Gospel concerning Christ our Lord.'"¹⁾ Here the Law is not viewed as the taskmaster for the government of the members of human society, but as an educator leading us to Christ by working in us the knowledge of sin which is to prompt us to seek Christ and salvation in him as set forth in the Gospel. These two interpretations are again at variance with each other in such a way that if the one stands, the other must fall. In fact, we hold that both must fall in view of the context, according to which the Law is here neither considered as the promoter of the *justitia civilis* among the nations, nor as the monitor who is to lead the members of the church of God to a knowledge of their sins, that they may flee to Christ, but as the domestic servant provided for the Old Testament dispensation in Israel according to the flesh until Christ, in the fulness of the time, should come and, with him, the new era, in which God's people should be no longer under the *παιδαγωγός*, the Mosaic law, whose office was to terminate at the time appointed of the father. If this interpretation is right, as we hold it to be, our example will go to show that two variant interpretations, while they cannot both be right, may both be wrong, even though

1) F. C. Sol. Decl. VI, 24; p. 638.

they appear in the Symbols of the Church, not doctrinally, but exegetically, wrong.

Another example. St. Paul writes to the Ephesians: *Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.*¹⁾ Of several interpretations of this text, we would mention two which have found their supporters in the Lutheran church. The one, to which, for several reasons on which we will not now enlarge, we have always given the preference, takes the genitive τῶν ἀποστόλων καὶ προφητῶν as *genitivus subjecti*, and the apostles and prophets are then conceived as the architects or builders of the temple of God, as Paul also describes himself elsewhere, when he says: *We are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.*²⁾ In the doctrine of the apostles and prophets, as laid down in the Scriptures, Jesus Christ is the chief and central subject. *To him give all the prophets witness,*³⁾ and the words of St. Paul, *We preach Christ crucified,*⁴⁾ are true of all apostles. Thus finding this concept of the apostles as builders who laid the foundation of the church occurring repeatedly in other epistles of Paul, while we know of no other text in which the apostle conceives himself and other holy men of God as the foundation of the church, we have never been able to persuade ourselves to adopt another interpretation, also grammatically admissible, according to which τῶν ἀποστόλων καὶ προφητῶν is *genitivus appositivus*, and the apostles and prophets them-

1) Eph. 2, 20.

3) Act. 10, 43; cf. 3, 18.

2) 1 Cor. 3, 10; cf. Rom. 15, 20.

4) 1 Cor. 1, 23; cf. 2, 2.

selves in a certain respect are conceived as the foundation of the church. We know that this view has found the support of some of the most illustrious theologians of the Lutheran church. John Gerhard writes: "The church is set forth as a spiritual house. The corner stone is Christ; the foundation are the prophets and apostles according to their doctrine."¹) Balduin, in his great commentary on the Pauline Epistles, writes: "The apostles and prophets are said to be the foundation, not with respect to their person, but to their doctrine."²) Calov, in his *Biblia Illustrata*, says: "The apostles and prophets are here not viewed as the architects who laid the foundation; but their doctrine is said to be the foundation on which the believers are built, and in which doctrinal foundation the doctrine concerning Christ is prominent. Nor are the apostles and prophets here considered with regard to their persons, since they are themselves even as others built upon the foundation of the church; but with respect to their doctrine, which, according to the will of God, is to be the foundation of the church."³) If this interpretation is exegetically correct, the interpretation preferred by us is exegetically wrong. The genitives must be either subjective or appositive; they might be neither, but they cannot be both. *Sensus literalis unus est*. If this text says that the apostles and prophets *are* the foundation, it just as certainly does not and can not say that they *laid* the foundation. Calov is technically or theoret-

1) Proponitur ecclesia tanquam domus quaedam spiritualis. Lapis angularis est Christus, fundamentum sunt prophetae et apostoli ratione suae doctrinae. Loci Theologici, II, p. 42.

2) Apostoli et Prophetae non dicuntur fundamentum respectu personae, sed doctrinae suae. Comment. in omnes Epistolas Pauli, p. 889.

3) Non hic Apostoli ac Prophetae spectantur ut Architecti, qui fundamentum posuere: sed *doctrina eorum* dicitur fundamentum, cui superstructi fideles sunt: In quo doctrinali fundamento *eminet doctrina de Christo*. Neque hic spectantur *Apostoli et Prophetae* ratione *personarum* suarum, prout ipsi aequae ac alii superstructi sunt fundamento Ecclesiae, sed ratione *doctrinae* suae, quam Deus voluit esse Ecclesiae fundamentum. Bibl. Illustr., IV, 684.

ically right when, holding that the apostles and prophets, with respect to their doctrine, are in this text viewed as the foundation of the church, he says, the apostles and prophets are here *not* viewed as the architects who laid such foundation.

While, however, two variant interpretations cannot both be *exegetically* correct, both may very well be *doctrinally* correct. The *Formula of Concord* is doctrinally right when it says that concurrence in the performance of good works is to be ascribed to the regenerate only, while its reference to the *συνεργοῦντες* of 2 Cor. 6, 1, in substantiation of this point, is exegetically wrong. What the *Apology* says concerning the use of the law is dogmatically correct, because the doctrine it maintains is clearly set forth in various passages of Scripture, though it cannot be exegetically derived from the text quoted from the epistle to the Galatians. Those who hold that the doctrine of Christ's descent into hell is taught in Eph. 4, 9 f. are not accused of false doctrine by those who differ from them in the interpretation of that text, since what St. Paul may not teach in Ephesians is certainly taught in the first epistle of St. Peter. The doctrine which Gerhard and Calov and Balduin find in Eph. 2, 20 by their construction is precisely the same which we find by ours, that the word of the apostles and prophets is *fundamentum doctrinale* of the church. They and others who follow their exegesis do not deny what is taught in 1 Cor. 3, 10, that the apostles, as architects and builders, laid the foundation of the church, but they hold that in Ephesians the *modus concipiendi* is different, while the substance of the doctrine is the same. This is not the only instance of disagreement in exegesis with full agreement in doctrine. In Daniel we read: *Many of them that sleep in the dust of the earth shall awake.*¹⁾ Here, it has been said, the word *many* evidently stands for *all*. We do not accept this. The

1) Dan. 12, 2.

word *many* never stands for the word *all*, but *many* always means *many*, a *great number*, and *all* everywhere means *all*, the *whole number*. Thus, if we had no more comprehensive statement in the Scriptures concerning Christ's redemption, than that *he bare the sin of many*,¹⁾ the doctrine of the universality of the redemption would be without sufficient scriptural foundation. Yet, while we do not agree exegetically with those who, by supposing that *many* stood for *all*, find the resurrection of all the dead taught in Dan. 12, 2, and the redemption of all sinners in Is. 53, 12, we are fully agreed with them doctrinally, knowing that these doctrines are explicitly and clearly taught in other passages of Scripture, as when Christ says: *The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth*;²⁾ and when we read that Christ is *the propitiation for the sins of the whole world*,³⁾ and *gave himself a ransom for all*.⁴⁾

We have an instance in the history of the Reformation which may be of interest as an example to show how in those days the same position was maintained, that discrepancy in exegesis must not be construed into disagreement in doctrine. When, in 1527, Agricola raised certain objections against Melanchthon's *Articuli de quibus egerunt per Visitatores*, he also charged Melanchthon with false exegesis. In Art. XII Melanchthon had stated that the Law must be employed *ut coerceantur rudes homines*, and in substantiation thereof had quoted from Gal. 3, 19, *Lex est posita propter transgressionem, scilicet cavendas*. Luther, in his commentary, had taken a different view of the sense of this text, saying: *Legem dicit positam seu additam et appositam, ut transgressionem abundarent, eodem sensu, quo Ro. 5. dicit: Lex subintravit, ut abundaret delictum. . . . Est ergo*

1) Is. 53, 12.

2) John 5, 28; cf. 2 Cor. 5, 10. Acts 24, 15.

3) 1 John 2, 2.

4) 1 Tim. 2, 6.

*sensus: Lex propter transgressionem posita est, ut transgressio sit et abundet, atque sic per legem homo in sui cognitionem perductus quaerat manum miserentis Dei, qui sine lege peccatum ignorans sibi sanus videtur.*¹⁾ Agricola made a great noise about this discrepancy, and, vehemently advocating Luther's exegesis, posed as a defender of Luther's doctrine against a doctrinal deviation of Melanchthon, while, in fact, it was he who differed in doctrine from both Luther and Melanchthon. It seems that the latter found occasion to defend his orthodoxy against misgivings engendered among his friends. In a letter to Caspar Aquila he says: "Islebius (Agricola of Eisleben) troubles me very much about the text from St. Paul. I am being called into court and, I think, will have to answer a capital charge, because of what I have written. I have, in my exposition, followed that opinion which I find the ancients, too, have embraced and which has nothing absurd about it. In the doctrine itself I agree with Luther, and there is no reason why I should be looked upon as dissenting from him, even though I interpret some passage somewhat differently. For who is there that does not do this?"²⁾ Luther, of course, knew of the difference, and a letter to Agricola, in which Melanchthon briefly answers the several charges preferred by his opponent, appears to have passed through Luther's hands. In this letter Melanchthon says: "I was not ignorant of giving an exposition which differs from his . . . ; nor do I think that Luther is angry with me on this account."³⁾ If Melanchthon had been equally conscious of a doctrinal difference between Lu-

1) Opp. Erl. XXVI, 286 f.

2) De Pauli loco satis me exercet Islebius. Et jam vocor in aulam, causam dicturus capitis, opinor, propter illud scriptum. Ego secutus sum illam sententiam in enarrando, quam video et veteres amplexos esse et nihil absurditatis habere. De dogmate ipso convenit mihi cum Luthero, nec propterea videri debeo ab illo dissentire, etiamsi aliquem locum paulo secius interpreter. Quis enim hoc non facit? Corp. Ref. IV, p. 958.

3) Non ignorabam me aliud exponere atque ille exposuit; . . . nec opinor mihi propterea succensere Lutherum. Corp. Ref. I, 905.

ther and himself, his language would have been different. But he knew that the doctrine he found in the text according to his interpretation was a doctrine also accepted by Luther as taught by St. Paul elsewhere, just as he himself acknowledged the doctrine which Luther derived from the same text by his interpretation as being set forth in St. Paul. He says in the letter already quoted: "For there is no doubt that Paul teaches that the Law was given for these purposes, first, to coerce the flesh by carnal righteousness, and, furthermore, to terrify the conscience. I have applied the interpretation of the Pauline text to the former effect of the Law, Luther applies it to the latter."¹) What he would say is, while we differ exegetically, we agree dogmatically. As two agree with a third, they agree with each other.

In all this there is no sacrifice of any theological principle. The intended meaning of any text can be but one. Scripture is nowhere a waxen nose to be molded or shaped at will, but a sure prophetic word, fit to be a thoroughly reliable source and norm of doctrine and rule of life. As such it also affords a perfectly sufficient safeguard against all perversion of doctrine by faulty interpretation. All errors of human interpreters cannot permanently move or remove one single stone in the doctrinal foundation of Christianity as long as every interpretation is inexorably and unconditionally rejected which is in conflict with any doctrine or point of doctrine clearly set forth in the infallible word of God.

A. G.

1) Non enim dubium est, quin Paulus doceat, legem propter has causas latam esse, primum ad coercendam carnem justitia carnali, deinde ad terrenam conscientiam. Ego interpretationem Paulini loci ad affectum priorem legis accommodavi, Lutherus accommodat ad posteriorem. Ibid. 905. 906.

THE PROOF TEXTS OF THE CATECHISM

WITH A

PRACTICAL COMMENTARY.

THE CREED.

(Continued.)

Exod. 34, 6. 7: *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.*

Moses had, in obedience to the word of God, prepared two stone tables like those he had broken, and taken them up on mount Sinai. Then the Lord, the Son of God, stood with Moses and proclaimed the name of the Lord, as he was about to repeat the law of the tables. To proclaim the name of the Lord is to announce the will and counsel of God whereby he would be known by those to whom he manifests himself. While dealing with Moses and the children of Israel as their Lawgiver, establishing with this people a covenant bound up with a stringent code of law, yet he would not be known even to this people in his legislative, judicial and executive justice only, but also in his grace and mercy. God is merciful inasmuch as he has pity on the afflicted and bestows his benefits on the miserable. He is gracious as he confers his blessings regardless of the merits or demerits of those whom he would bless. He is long-suffering as he is not quickly provoked and has patience with those who offend him. All these are so many aspects of the goodness of God, which, being God himself, is infinite. Thus God is abundant in goodness, keeping mercy not for a few only, but for thousands, not punishing but forgiving offenses against his holy will, under whatever name they may come, iniquity, transgression, or sin.

1 John 4, 8: *God is love.*

These words occur twice in the same chapter, here and in the 16th verse, the Greek form being in both instances, *ὁ θεὸς ἀγάπη ἐστίν*. There are other texts in which we are told that God has loved us, loved the world,¹⁾ loved the people,²⁾ loved us with an everlasting love,³⁾ with a love surpassing that of a mother toward her child.⁴⁾ But nowhere else in the Scriptures do we find this truth uttered with the terseness and force peculiar to this statement that *God is love*. The same can be said of no created being in heaven and in earth. If it could, it would still predicate but the finite love of such finite being. But to say that God is love is to say that this love is infinite as God himself is infinite, a boundless, endless, illimitable ocean of incomprehensible love.

Rom. 1, 19. 20: *Because that which may be known of God is manifest in them, for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse.*

In the previous texts the nature and attributes of God are set forth as by divine revelation in the written word of God. But while certain things concerning God can be known only from the word of revelation, the existence and some of the attributes of God may, in a measure, be known and are thus *γνωστόν τοῦ θεοῦ*, *what is knowable of God*, in the light of nature and human reason. God has, in a measure, revealed himself also to such as have no knowledge of the written word, who walk in the darkness of heathendom. For of such the apostle says that God has showed, *ἐφανερώσεν*, *made manifest*, to them what is known to them concerning him. God is a spirit, invisible to human eyes. But while the eyes of the body can not see God, his divine nature and attributes, which are invisible, yet *νοούμενα καθορᾶται*,

1) John 3, 16.

2) Deut. 33, 3.

3) Jer. 31, 3.

4) Is. 49, 15.

the eyes of the mind, human reason, can behold him, his eternal power and Godhead, *θεότης*, as, from the works of creation, man, a rational being, may conclude that all the innumerable works that make up the universe must have an almighty maker, the Maker of heaven and earth. This revelation is as old as the world, *ἀπὸ κτίσεως κόσμου*, since *the heavens declare the glory of God and the firmament sheweth his handiwork*.¹⁾ A brute, which is without reason, can know nothing of God. But when man, a rational being, denies the existence of God and fails to search after a more extensive knowledge of him, he is without excuse. Every page of the book of nature bears the stamp and imprint and teems with profound thoughts of its Author, though there be idiots and inebriates who cannot read. A. G.

Theological Review.

Gospel Sermons. *Country Sermons vol. IV.* By Rev. F. Kuegele. Augusta Publishing Company, Crimora, Va. 1901. 334 pages. Price, \$1.00.

This is a second volume of sermons on the familiar gospel lessons of the church year, containing the second half of the series, the sermons on the pericopes for the twenty-seven Sundays after Trinity. In addition to these the volume contains a Harvest Sermon, a sermon on the Reformation, a sermon on Mission, and a sermon for the Young. All these sermons are doctrinal sermons in the best sense of the term. They were doubtless highly edifying to the congregation before which they were preached, and to which this well printed edition was dedicated by the author. But these expositions of Scripture texts and exhibitions of Scripture doctrine and applications of Scripture truth will also prove highly instructive and truly edifying to those who will read them as

1) Ps. 19, 1.

they should be read and studied. Here we find no pyrotechnics of brilliant rhetoric, no subtle speculations of philosophy in the gown and bands of theology, no outbursts of cheap emotional sentimentalism, but the simple and sober statements of the law and the testimony, set forth and applied to Christian hearers, in language that a child may understand, in arguments that people of average intelligence and Christian training can comprehend, and yet in style and diction with which also those of refined and cultured minds will have no reason to be offended. If we are not mistaken, our author has by years of painstaking care in preparing his manuscripts for the press acquired a habit of rounding out his sentences in a way that has contributed toward making this volume even more enjoyable than its predecessors. We tender our cordial thanks for this valuable addition to English Lutheran homiletical literature.

A. G.

Sunday-School Hymnal. *By authority of the English Evangelical Lutheran Synod of Missouri and other States.*
Pittsburg, Pa. American Lutheran Publication Board.
1901. 440 pages. Price, \$1.50.

That the English Lutheran church has only begun to produce or acquire a literature of her own is apparent everywhere. In doctrinal, exegetical, historical, homiletical, catechetical, devotional, apologetical, theology we have small beginnings, and most of what we have is the growth of recent years. The short period of English Lutheranism in the days of the Reformation was not productive of a rich harvest of theological works, and what was published was largely translated from German or Latin originals, and the seventeenth century, which gave to the German Lutheran church in abundance what, next to the treasures of the century of the Reformation, is to this day classical in Lutheran theology, was barren of English Lutheran literature.

All this is true particularly and preeminently with regard to Lutheran hymnology. The Lutheran church is,

above all other churches, a singing church, and it was again the German Lutheran church whence Lutheran churches of other tongues drew the greater part of what is best in their hymnbooks. In England, too, the first hymnbook, published by Coverdale, contained twenty-two hymns of Luther and hymns of Cruciger, Speratus, Spengler, and other contributors to Lutheran hymnody in Germany. But while in Germany, Norway, Sweden, and other countries, Lutheran psalmists of later days, especially of the seventeenth century, continued to add to what the era of the Reformation had yielded forth, the end of the Lutheran movement in England also signified the cessation of Lutheran psalmody in England. A number of translations, some of which were hardly fit to be used, was all that appeared of English Lutheran sacred verse, until new first fruits began to sprout from American soil. These too were chiefly translations from the German. But when the first English hymnbooks for Lutheran congregations in America were made, neither those who made them, nor those for whom they were made, were imbued with the spirit of genuine Lutheranism. It was under the influence of those unpropitious times that traditions took root which have not been eradicated to the present day. This must be said of the texts as well as of the tunes. And traditions, both good and evil, are apt to be very powerful. Thus to this day hymns are found in even the best of English Lutheran hymnbooks which ought not to be sung in Lutheran churches, hymns which are so far from being even distinctively Christian, that they are among the favorite hymns of such as are not Christians in any true sense of the word.

While this new Sunday-School Hymnal is not free from these traditional influences, it is far superior to everything of its kind that we had seen before. It contains a good selection of genuine Lutheran hymns in good translations. It also embodies a number of hymns not of Lutheran origin, but well worthy of a place in a Lutheran hymnbook. But

the proportion of those which are and those which are not of Lutheran parentage is not as it might be. The latter preponderate so largely that they impair the character of the book. Not only might a number of the foreign hymns have been absolutely omitted without loss to the Lutheran church, but many of those that would remain might have been profitably supplanted by Lutheran hymns already existing in fair translations. Others might have been translated for this work from Norwegian and Swedish originals, especially since these Scandinavian churches will in the near future contribute quite largely to the membership of the English Lutheran church in this country, and their children ought to be entitled to a fairly representative share of their paternal inheritance in the hymnody which should be provided for them and their progeny. The same must be said with even greater emphasis of the tunes. The dominant character of the music here introduced into the Lutheran church has not a Lutheran ring. In view of these merits and demerits of the work we would recommend it as a provisional book to be put to restricted use, until something still better shall be provided to take its place. A. G.

The Choral Service Book, *containing the authentic plain song intonations and responses for the Order of the Morning Service, the Orders of Matins and Vespers, the Litany and the Suffrages of the Common Service for the use of Evangelical Lutheran congregations with accompanying harmonies for organ. Edited by Harry G. Archer, organist, First Church, Pittsburg, Pa., and the Rev. Luther D. Reed, Pastor, Emanuel Church, Allegheny, Pa. Philadelphia, General Council Publication Board.*

L and 228 pages, bound in black cloth, stamped in gold. Price, \$1.00.

This is in various ways a beautiful book. It is not only typographically the most beautiful Lutheran church

book we have seen, but the contents also, both words and music, are exquisite in their chaste and solemn churchliness. We cannot say that we have a preference for the *Common Service*. The Order of Service set forth in our *Agenda* is, in our opinion, fully as churchly and better adapted to the wants of the average congregation, no less representative of the best Lutheran traditions, more symmetrical in its articulation, and more stately in its proportions and movement. But while the task allotted to the compilers of this book was that of setting the *Common Service* to music, they certainly have acquitted themselves most creditably. Their work may be of service not only to those who use the *Common Service*, but also to others who would acquaint themselves with truly classical liturgical music adapted to English liturgical texts. This adaptation was the chief difficulty with which the compilers had to contend and which, in several instances, led them to what we consider a mistake, that of falling back on the Roman Cationales, as the *Directorium Chori* and the *Graduale Romanum*, where they might have adhered to Lutheran models. The price of the book is remarkably low. A. G.

The Greek Testament. *A resultant text exhibiting the critical texts of Tischendorf, Westcott-Hort, and Weiss with their various readings as well as those of the more important Greek Mss. Edited for the Bible Society of Wuerttemberg, Stuttgart, by Prof. Eberhard Nestle, Ph. D., D. D. With an introduction and appendix on the irregular verbs by Prof. R. F. Weidner, D. D., LL. D., President of Chicago Lutheran Theological Seminary. Authorized edition. Fleming H. Revell Company. Chicago. 1901.*

Price, in flexible cloth, \$1.00, in leather, \$1.25.

The Greek text of the New Testament is by all means the most valuable book in a theologian's library. We do not say this in disparagement of the original text of the Old

Testament, which is as truly and in the same sense the inspired word of God as the New Testament, and teaches the same way of salvation by the same Savior of a fallen world. But as the sun and the moon are both luminaries placed in the firmament of heaven by the same almighty hand of God, and yet the one outshines the other, so the light of saving truth is more profusely and abundantly shed forth in the New Testament than in Moses and the prophets, and it is no more than proper that the theologian should refer to the apostles and evangelists ten times where he draws from the books of the Old Testament once. It is, therefore, with sincere pleasure that we hail the appearance of every new and commendable edition of the Greek New Testament. "This edition," says Dr. Weidner in his *Introduction*, "has many merits: a) It contains a critically revised text, based on a collation of the editions of Tischendorf, Westcott-Hort, Weiss, and Weymouth; b) it indicates in foot-notes all differences between the texts adopted by these critical editors; c) it gives also in foot-notes the readings of some important manuscripts, notably of *Codex Bezae* (in Gospels and Acts); d) it furnishes in the margin a selection of the best parallel references; e) all Old Testament quotations are printed in black type; f) it is the best working edition of all the manual editions of a critical text, especially noted for the beauty of its typography, and deserves to become every student's *vade mecum*." Owing to circumstances not under our control we have not found the time to make a thorough investigation of the print before us. But from what we have compared we do not hesitate to give it a warm recommendation. We should prefer to have the book without the 52 pages of *Appendix on irregular verbs*. The compiler says: "This Catalogue includes all verbs in use in the Greek Testament which may present difficulties to a beginner in Greek." We hold that a beginner in Greek should not use the Greek Testament as a *vade mecum*. The vernacular Bible is the proper book for him.

A. G.

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ESCHATOLOGY.

THE RESURRECTION OF THE DEAD.

The first act of Christ on his second advent, at the last day, will be the quickening of all the dead. "I believe in the resurrection of the body" is part of the creed of all Christendom. The doctrine of the resurrection of the dead is neither more nor less an article of faith than the doctrine of the forgiveness of sins. Though much has been said and written in a philosophical way on this subject, particularly with a view of vindicating this doctrine against its assailants from Celsus to the modern materialists, and though most of the arguments advanced by the impugners of this doctrine are such that they can well be met on their own ground and refuted in the light of reason, yet it must be remembered that this article is not, and cannot be, a chapter of philosophy, but must be viewed as a chapter of theology, revealed theology, a doctrine set forth in Scripture and taught and believed wholly and solely, in all its points, on the authority of this book of divine revelation. The records laid down in the book of nature are largely records of death and burial, but present no positive statement of the resurrection of the dead. Neither can this historical event, one

of the closing events of this world's history, be established by discursive reasoning, like a problem in mathematics, or an axiom of metaphysics, any more than Aristotle or Bacon could have construed an account of the battle of Waterloo. Even less. For the course of human events in a measure depends on concatenations of natural causes and the will of reasoning minds, reasoning according to certain laws. Thus, at the beginning of a campaign, the strategian who has planned the campaign may, though not with certainty, yet with some probability, foretell where the decisive battles shall be fought. But the resurrection of the dead is an event which is in no way or measure subject to or resulting from natural causes operating according to laws of nature; it is, as was the creation of the world, an immediate act of God, performed according to the will of God. *For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.*¹⁾ There is no such thing as a germ of immortality and resurrection in the mortal body, which might be developed into newness of life. Resurrection will not only be a raising up of what has been laid low, but a quickening, ζωοποιῆσις, of what has been dead; and this will be a work of God, as Paul says, *He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*²⁾ That this act of the triune God is, by appropriation, particularly ascribed to Christ, the Son of God and the Son of man, makes it no less a Divine act than other *opera ad extra*, no less than the work of redemption, in which also the three persons of the Godhead concurred, while it was in a peculiar way the work of the God-man, Jesus Christ. Even as it was the Father's will that the Son should redeem the world, so Christ says, *This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*³⁾

1) John 5, 21.

2) Rom. 8, 11.

3) John 6, 40; cf. v. 54.

What Jesus did in the days of his humility, calling Jairus' daughter from the sleep of death, and Lazarus, the victim of death and decay, from his sepulchre, the exalted Prince of life will be able to do when he shall come with power and great glory. As he will not need the powers and laws of nature for the performance of his work of Divine omnipotence, so he will not be hindered by any created cause in calling forth from the dust of the earth¹⁾ all those mortal bodies which have descended from a body once formed out of the dust of the earth. *The Son quickeneth whom he will,*²⁾ and where he has a will, he has a way.

That which shall be quickened in the resurrection of the dead will be *our mortal bodies*, τὰ θνητὰ σώματα ἡμῶν.³⁾ The resurrection of the body is not identical with the immortality of the soul. Neither is it the creation of a new body which has never before been in existence. It is *THIS corruptible* which shall put on incorruption, and *THIS mortal* shall put on immortality.⁴⁾ That which was *sown a natural body* will be *raised up* a spiritual body.⁵⁾ It is with this assurance that Job says, *In my flesh shall I see God.*⁶⁾ *For if the dead in Christ shall rise,*⁷⁾ *if they that sleep in the dust of the earth shall awake,*⁸⁾ *if they that are in the graves* shall hear the voice of the Son of God and shall come forth,⁹⁾ it is clear that we shall rise with the identical bodies that were separated from their immortal souls at death. Nor will the quickening of these dead bodies be the creation of a new life, but the restoration of the life with which they were once imbued, which immediately entered in the soul of which its body was the first habitation, and the reunion of this soul with its body will be the restoration of its life to its body. Thus will the whole and iden-

1) Dan. 12, 2.

2) John 5, 21.

3) Rom. 8, 11.

4) 1 Cor. 15, 44.

5) Ibid.

6) Job 19, 26.

7) 1 Thess. 4, 16; cf. 1 Cor. 15, 52.

8) Dan. 12, 2.

9) John 5, 28.

tical persons appear before the judgment seat of Christ, *that every one may receive the things done in his body.*¹⁾

In these statements of Scripture the universality of the resurrection is also set forth. *We must ALL appear before the judgment seat of Christ.*²⁾ *There shall be a resurrection of the dead, both of the just and unjust,*³⁾ and before the Son of man *shall be gathered all nations.*⁴⁾ Adam and Eve, Cain and Abel, the victims of the deluge and Noah whose warnings they despised, Isaac and Ishmael, Jacob and Esau, Moses and the Israelites, Pharaoh and his host, Herod and the infants of Bethlehem, the martyrs of all ages and their persecutors, parents and children, rulers and subjects, preachers and hearers, employers and employed, all men without exception, and every man in his personal identity, will be where St. John *saw the dead, small and great, stand before God.*⁵⁾

This very identity, however, will involve an equally real diversity. Though all will rise, they will not rise in the same condition. As in this life there are two distinct classes of men, believers and unbelievers, so in the resurrection there will be two corresponding classes of men; *they that have done good shall come forth unto the resurrection of life, and they that have done evil, unto the resurrection of damnation,*⁶⁾ or, as the prophet says, *some to everlasting life, and some to shame and everlasting contempt.*⁷⁾ Of those who fall asleep in Jesus, the apostle says, *It is sown a natural body, it is raised a spiritual body.*⁸⁾ This corruptible must *put on incorruption, and this mortal must put on immortality.*⁹⁾ This spiritual body will be a real, material body. Paul says that Christ *shall change our vile body, that it may be fashioned like unto his glorious body.*¹⁰⁾ But of his glorious body Christ says,

1) 2 Cor. 5, 10; cf. Matt. 25, 35 f. 42 f. Rev. 20, 12.

2) 2 Cor. 5, 10.

3) Acts 24, 15.

4) Matt. 25, 32.

5) Rev. 20, 12.

6) John 5, 29.

7) Dan. 12, 2.

8) 1 Cor. 15, 44.

9) 1 Cor. 15, 53.

10) Phil. 3, 21.

*A spirit hath not flesh and bones, as ye see me have.*¹⁾ The human body as now constituted would be capable neither of the bliss and glory of heaven, nor of the everlasting torments of hell. In the resurrection of the dead, God will provide for the righteous as well as for the wicked such bodies as will be adapted to their future state. In like manner, the bodies of those who shall live to witness Christ's coming and the resurrection of the dead will be changed.²⁾ And all this will be brought about instantaneously, *in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*³⁾

FINAL JUDGMENT.

After the resurrection of the dead and the transmutation of those who shall live to see the last day, all nations shall be gathered before the Son of man, the Judge of the quick and the dead. In human courts for the administration of justice the guilt or innocence of those who are arraigned before the tribunal of the court is established by the evidence submitted in substantiation or denial of the charge. It is by the evidence, parol or circumstantial, that the facts of the case are made known to the human judge or jury. There will be no need of evidence for this purpose in the judgment of the last day. For to the Judge of the quick and the dead all things are known. *All things are naked and open to the eyes of him with whom we have to do.*⁴⁾ He who in the days of his humiliation *knew what was in man*⁵⁾ will also know what was in those who shall stand before his judgment seat. Neither will there be any need of first determining questions of law before judgment can be rendered in that court. For the rule which shall then and there be applied has long since been laid down in plain terms by the

1) Luke 24, 39. 2) 1 Thess. 4, 15—17. 1 Cor. 15, 51 f. 2 Cor. 5, 4.
3) 1 Cor. 15, 52. 4) Hebr. 4, 13; cf. John 21, 17. 5) John 2, 25.

Judge himself: saying, *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*¹⁾ There being then neither questions of fact nor questions of law to be investigated and settled, the Judge will at once proceed to the judgment, κρίσις, the judicial separation or discernment of guilt and innocence. *He shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.*²⁾ This separation will be final. To be placed on the right hand of the Judge will be a declaration of righteousness, as to be placed at his left hand will be a declaration of unrighteousness, in either case a judgment of which there will be no revision and from which there can be no appeal. This judgment rendered, all will be ready for the sentence.

But the last day will not only be a day of judgment; it is also to be *ἡμέρα ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ*, a *day of revelation of the righteous judgment of God*. Judgment is righteous when it is an application of the norm in accordance with the facts, when it acquits him who is in compliance, and condemns him who is at variance, with the norm according to which they must both be judged. And here the evidence of which the omniscient Judge was not in need in order to render righteous judgment will be exhibited in order to manifest the righteousness of his judgment before those who are not omniscient. As faith or unbelief will then be, as it now is, invisible to created eyes, the outward fruits of both, whereby they manifested themselves before men, will then be made to bear witness before men and angels to the faith by which the righteous are justified and to the unbelief because of which the wicked are condemned. For thus will the King say to them on his right hand, *I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye*

1) Mark 16, 16.

2) Matt. 25, 32 f.

*took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*¹⁾ The works of love by which their faith was active, and which were recorded in heaven²⁾ when they were performed on earth and forgotten, will be brought forward, not by the righteous, to prove their righteousness, but by the Judge, to prove his righteousness, the righteousness of his judgment. In like manner the failure of the unbelievers to bring the fruits of true faith, their uncharitable conduct toward their fellowmen, will also be called to witness to the unbelief which was in them and by which they not only failed to do good works, but also rejected the saving grace of God in Christ Jesus, and are, therefore, justly condemned.³⁾

With the judgment and the evidence, the sentence, also, of the last day will be in full accord. It will be a twofold sentence. First, the King shall say unto them on his right hand, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*⁴⁾ Having believed, they shall be saved, saved by grace. The Judge will award to them the kingdom prepared for them, not by themselves, but by himself, and not as a remuneration for their works, but as an *inheritance*, which comes to them as heirs, being the children of God by faith in Christ Jesus.⁵⁾ Then shall he say also unto them on the left hand, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*⁶⁾ Having lived and died in unbelief, they shall be damned, damned because they rejected God's saving grace and, refusing to be children of God, remained subjects of the devil and must, in everlasting fire, share his just punishment. This twofold sentence is a

1) Matt. 25, 35. 36. 40.

2) Gal. 5, 6. — Rev. 20, 12.

3) Matt. 25, 42 ff.

4) Matt. 25, 34.

5) Gal. 3, 26. Rom. 8, 16. 17. 1 Pet. 1, 3—5.

6) Matt. 25, 41.

righteous sentence; for the Judge is a righteous judge, and the justice of his sentence is again borne out before men and angels by the testimony. The good works of the righteous will bear witness to them that they are their Father's children, and it is proper that they should be in their Father's house, where mansions have been prepared for them. And the evil works of the wicked will testify that, having done the works of their father, they are of their father, the devil,¹⁾ and it is meet and right that they should share his abode.

But what of the sins of God's saints? Will not David's adultery and Peter's denial and Paul's persecution of the church of God rise up against them at the last day? Will not even the hidden sins of God's children come forth and make them stand abashed and publicly disgraced? No. The sins of those on the right hand of Christ will not be permitted to testify in the judgment of the last day. We have God's promise, *I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*²⁾ Every one who is justified by faith may rest assured that in the last judgment *all his transgressions that he hath committed, they shall not be mentioned unto him.*³⁾ For of him it is said, *Blessed is he whose transgression is forgiven, whose sin is covered,*⁴⁾ and what God has covered, neither man nor devil shall uncover. Whatever, therefore, may have been our shortcomings, if we but abide in Christ by faith, his righteousness covering all our iniquities, we may take comfort in the words of St. John, saying, *And now, little children, abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.*⁵⁾

And the apparently good works of hypocrites, whereby they may have deceived their fellowmen in this life? Their testimony too will not be admitted in the court of the last

1) John 8, 41. 44.

2) Is. 43, 25.

3) Ezek. 18, 22.

4) Ps. 32, 1; cf. Rom. 4, 6—8.

5) 1 John 2, 28.

day, and though it be offered, it will be rejected, ruled out by the Judge; for they are false witnesses. Though many will say in that day, *Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?* the Judge will profess unto them, *I never knew you: depart from me, ye that work iniquity.*¹⁾

Judgment having been rendered and the sentence pronounced, execution will immediately follow. There will be no revision of the judgment, no modification of the sentence, no suspension of the execution, no more mercy,²⁾ forbearance, and long-suffering, but prompt and speedy execution. The condemned *shall go away into everlasting punishment, and the righteous into life eternal.*³⁾ And the angels of God shall execute the judgment of the Son of man.⁴⁾

THE END OF THE WORLD.

The harvest at which the angels of God will render their last services on earth will be *the end of the world.*⁵⁾ The day of the resurrection of the dead will be *the last day.*⁶⁾ Then *heaven and earth shall pass away, παρελεύσονται.*⁷⁾ The present world will become a thing of the past. This is the meaning of *παρέρχεσθαι*. That which has passed away is no more. Thus St. John says, *The first heaven and the first earth were passed away, παρῆλθον, and there was no more sea, οὐκ ἔστιν ἔτι.*⁸⁾ To have passed away and to be no more are synonymous terms. Thus also the end of a thing is the termination or ceasing of its existence, and when the *END of the world*⁵⁾ shall come, the world shall cease to exist. In like manner, the psalmist, speaking of heaven and earth, says, *They shall perish, but thou shalt endure . . . and thy*

1) Matt. 7, 22. 23; cf. Matt. 25, 44. 45.

2) James 2, 13.

3) Matt. 25, 46.

4) Matt. 13, 39. 40. 49 f.

5) Matt. 13, 39; 24, 3. 14. 1 Cor. 15, 24.

6) John 6, 40. 44; 11, 24.

7) Luke 21, 33; cf. Matt. 24, 35; 5, 18. 2 Pet. 3, 10.

8) Rev. 21, 1.

*years shall have no end.*¹⁾ Here *to perish* and *to endure*, *to have no end*, are in contrast, and when heaven and earth are placed into this contrast to God and his endless existence, and it is in this connection said of them that *they shall perish*, the meaning is certainly that they shall not endure, but that their years shall have an end. When heaven and earth shall have perished, they shall be no longer and nowhere; there will be *found no place for them.*²⁾ When, in the commotion of the last day, *the sun shall be darkened, and the moon shall not give her light,*³⁾ the extinction of their light will coincide with the extinction of the luminaries themselves; *the stars shall fall from heaven*, because *the powers of the heavens shall be shaken;*⁴⁾ the forces which have held them in their courses in the firmament of heaven will be withdrawn, and the universe will come down with a tremendous crash.⁵⁾ The debris will not be used for building a new cosmos, but will be set afire, and *the elements will melt with fervent heat; the earth also and the works that are therein shall be burned up,*⁶⁾ and *the heavens being on fire shall be dissolved.*⁷⁾

What is thus clearly taught concerning the final destruction of heaven and earth is not contradicted by the statement of the psalmist saying that *they shall be changed;*⁸⁾ for in the preceding context he says, *All of them shall wax old as a garment; as a vesture shalt thou change them.*⁹⁾ Now, a garment which has grown old is changed by laying it aside, that a new one may take its place. Thus, also, the present heaven and earth shall be made to pass away, not by spontaneously passing out of existence, but by the final disposition of Him who called them into being, and who will *create new heavens and a new earth,*¹⁰⁾ to take their place. This new universe shall never pass away, and those

1) Ps. 102, 26 f; cf. Hebr. 1, 11 f.

2) Rev. 20, 11.

3) Matt. 24, 29.

4) Ibid.

5) 2 Pet. 3, 10.

6) Ibid.

7) 2 Pet. 3, 12.

8) Ps. 102, 26.

9) Ibid.

10) Is. 65, 17. 2 Pet. 3, 13. Rev. 21, 1.

who shall dwell therein, shall inhabit it for ever. *For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.*¹⁾ Neither shall the new earth ever be an abode of sin and disease and death. *We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*²⁾

Such, then, will be the consummation of all things. The beginning of all things was the creation of heaven and earth, and of angels and men to inhabit them. The end will be the destruction of heaven and earth, part of the angels and men whom God has made being consigned to their eternal doom in hell, and another part of the angels and men being led in triumph to their eternal abode in a new heaven and a new earth which God shall make, and which shall endure for ever.

ETERNAL DAMNATION.

The punishment of the damned, to which they will be consigned at the end of time, will be shame and everlasting contempt, and endless torment of body and soul, with the devil and his angels in the fire of hell. Having risen *to shame and everlasting contempt*,³⁾ and their sentence being, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels*, they will have no share in the glory and honor which awaits the righteous in the company of the holy angels. Reaping the fruits of what they have sown,⁴⁾ it is but proper that they should stand disgraced. Even in this present world and life, sin and crime bring shame and ignominy upon those who have committed them or are held responsible for them, and many a man or woman has preferred death to the humiliation of having to bear this retribution for sin or crime in the eyes

1) Is. 66, 22.

3) Dan. 12, 2.

2) 2 Pet. 3, 13.

4) Gal. 6, 7 f.

of friends and enemies. As in the present life to be associated with criminals and vile companions is disgracing and is felt to be so even by the criminals themselves, so it will be a part of the just retribution of the damned that they will be confined in close companionship not only with the very scum and dregs of mankind, but with the *unclean spirits*,¹⁾ the devil and his angels, the *murderer from the beginning*,²⁾ the *liar*, and the *father of it*,³⁾ and all his infernal host.

But hell is also a *place of torment*,⁴⁾ where the wicked *shall be tormented day and night for ever and ever*,⁵⁾ and *the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night*,⁶⁾ where, in *outer darkness, there shall be weeping and gnashing of teeth*,⁷⁾ where *their worm shall not die, neither shall their fire be quenched*.⁸⁾ In this life, sin, while it may bring shame upon the sinner and fines and imprisonment and the lash and chains and hard labor and loathsome and painful disease, is not without pleasure, the pleasures of the winecup and the dance, of the gambler's gain and the miser's hoard and the robber's booty and the murderer's revenge and the tyrant's sway. In hell there will be only torment, no comfort, no rest, not a drop of water to cool the parched and burning tongue. And this unmitigated torment will be inflicted upon *both soul and body in hell*.⁹⁾ As in this world sin reigned in the mortal body, and the sinner yielded his *members as instruments of unrighteousness unto sin*,¹⁰⁾ so in hell, the body, the eyes and ears and tongue and hands and feet that served the soul in sin and shared the pleasures and profits of sinful pursuits, will be made to share the loss, to suffer the fearful penalty of pain and torment of which it will be capable.

Yet in view of all this, hell would not be hell, if it admitted of one thing, hope. But hell is hopeless. The

1) Mark 1, 24. Matt. 10, 1.

4) Luke 16, 28; cf. vv. 23—25.

7) Matt. 8, 12.

10) Rom. 6, 12. 13.

2) John 8, 44.

5) Rev. 20, 10.

8) Is. 66, 24.

3) Ibid.

6) Rev. 14, 11.

9) Matt. 10, 28.

punishment of the damned is *everlasting punishment*,¹⁾ *everlasting destruction*,²⁾ their shame is *everlasting contempt*,³⁾ their *worm dieth not, and the fire is not quenched*.⁴⁾ Of Judas, his Savior said, *It had been good for that man if he had not been born*.⁵⁾ This is a fearful sentence. If, after ten thousand times ten thousand years of torment Judas should have expiated his guilt and sin and should then be dismissed from the place of torment and permitted to enter into paradise and enjoy the eternal rest and bliss and glory of the children of God, then it would still be gain, eternal gain, to that man to have been born.

Endless and severe, then, will be the punishment of all the damned. Yet there will be a difference between the damnation of Judas Iscariot and Pontius Pilate. Great was the sin and guilt of the unjust judge who knowingly condemned an innocent man to a malefactor's death. But greater was the sin and guilt of Judas the apostle, of Annas and Caiaphas, of whom Jesus said to Pilate, *He that delivered me unto thee hath the greater sin*.⁶⁾ There are degrees of sin, one sin being more heinous than another, murder and rape more atrocious than theft and fraudulent dealings. And there are degrees of guilt, not only in proportion to the nature of the sin committed, but also in consideration of the responsibility of the sinner. Judas the apostle of Christ and Caiaphas the high priest of Israel were in a higher degree responsible for what they did than Pilate was for his sinful acts. Sodom and Gomorrha, Tyre and Sidon, were wicked cities, but they had not heard the voice of Jesus and had not rejected the message carried by his apostles, as Bethsaida and Chorazin and Capernaum. Hence Christ's announcement to the scribes and Pharisees, *Ye shall receive the greater damnation*,⁷⁾ and to the cities who neglected the time of their visitation, *I say unto you,*

1) Matt. 25, 46.

4) Mark 9, 48.

7) Matt. 23, 14.

2) 2 Thess. 1, 9.

5) Matt. 26, 24.

3) Dan. 12, 2.

6) John 19, 11.

*It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you,¹⁾ and again, Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.²⁾ It was with a peculiar emphasis that Jesus warned his disciples to be in readiness always for the coming of the Son of man, like unto men that wait for their lord, when he will return from the wedding.³⁾ And when Peter put the question of his conscience, Lord, speakest thou this parable unto us, or even to all?⁴⁾ Christ's answer is another parable *ad hominem* and warning admonition, *The servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.⁵⁾**

Thus the retribution meted out in hell will be just in every way. It will be punishment, *every transgression and disobedience receiving a just recompense of reward.⁶⁾* It is eternal punishment. Nothing short of this can be a just recompense of sin. For a sin once committed is sin for ever, and can never be anything but sin. A thousand years of punishment cannot undo it or change it into righteousness. And being sin forever, it must be punished for ever, if it must be punished at all. To say that eternal punishment is incompatible with the purpose of punitive justice, the reform of the culprit, is an error based upon an error. Chastisement aims at the reform of the delinquent, punishment as such, never. It is not reformatory, but vindicative in its nature. *Vengeance is mine, I will repay, saith the Lord.⁷⁾* At the last day, the Son of man will come as a

1) Matt. 11, 22.

2) Matt. 10, 15.

3) Luke 12, 36 ff.

4) Luke 12, 41.

5) Luke 12, 47. 48.

6) Hebr. 2, 2.

7) Rom. 12, 19.

Judge, not as a reformer. St. Paul says, *It is a righteous thing with God to RECOMPENSE tribulation to them that trouble you, and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire TAKING VENGEANCE on them that know not God, and that obey not the gospel of our Lord Jesus Christ.*¹⁾ Divine justice will not be put to shame by human justice, which is likewise vindictive where it is punitive. There can be no doubt as to the meaning of the words, *eternal punishment*. Αἰώνιος can here refer to but one aeon, the αἰὼν μέλλον, αἰὼν ἔκτενος, as it describes that which is to come at the end of the world, when the present aeon, αἰὼν ὄντος, shall be over and past. And the coming aeon is endless, eternity. And among the words that shall abide when heaven and earth shall pass away, is also this:—*They shall go away into EVERLASTING punishment; but the righteous into life eternal.*²⁾

ETERNAL LIFE.

The state of God's elect in the world to come will be a state of eternal life with Christ the Lord, with God and his angels, in glory and bliss of body and soul. Eternal life, (ζωὴ αἰώνιος,³⁾ is nothing short of endless, everlasting life. It is LIFE, that which God gave man when he made him *a living soul*,⁴⁾ which man forfeited when he fell in the terrestrial paradise, forsaking God and embracing sin. That life will be restored to God's children in the celestial paradise, perfect life in a perfect body and soul, united by the power of God, and living in union and communion with God,⁵⁾ in full possession and control of all the powers and faculties of body and soul, and capable of all the enjoyments peculiar to and accruing from the conscious performance of all the

1) 2 Thess. 1, 6—8.

2) Matt. 25, 46.

3) Matt. 25, 46. Tit. 3, 7. Rom. 6, 23. John 3, 15, 16. 1 John 2, 25 al.

4) Gen. 2, 7.

5) 1 Thess. 4, 17. John 17, 24. 1 John 3, 2. Matt. 5, 8.

functions pertaining to that mode of human existence. *In thy presence is fulness of joy*, says the psalmist; *at thy right hand there are pleasures for evermore*;¹⁾ and the prophet, looking forward to and beyond the end of time, says, *The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away*.²⁾ There will be pleasures akin to those of a festal board, though new in kind and adapted to the new heaven and earth. This appears from the Savior's words spoken over the Passover board: *I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom*.³⁾ Indeed, *fruit of the vine*, but *new*. There will also be music and song abundantly.⁴⁾ There will be the enjoyment of the intellectual sphere, of knowledge and understanding, to which the apostle looks forward, saying, *Now I know in part; but then shall I know even as also I am known*.⁵⁾ And as our knowledge, so all our doings and enjoyments and our very being will be perfect. *When that which is perfect is come, then that which is in part shall be done away*.⁶⁾ We ourselves shall be *just men made perfect*.⁷⁾ What we shall possess and enjoy will be *an inheritance incorruptible, undefiled, and that fadeth not away*.⁸⁾ There shall be nothing to mar the bliss of the blessed. *They shall obtain joy and gladness, and sorrow and sighing shall flee away*.⁹⁾ *They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. And God shall wipe away all tears from their eyes*.¹⁰⁾ *There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain*.¹¹⁾ Above all, that which is at the bottom of all pain and anguish, and mildews and withers all our joy and happiness, in this present

1) Ps. 16, 11.

2) Is. 35, 10.

3) Matt. 26, 29.

4) Is. 35, 10. Rev. 5, 8—12.

5) 1 Cor. 13, 12.

6) 1 Cor. 13, 10.

7) Hebr. 12, 23.

8) 1 Pet. 1, 4.

9) Is. 35, 10.

10) Rev. 7, 16. 17.

11) Rev. 21, 4.

life, SIN, shall be no more. There will be in us not only the *posse non peccare* which was in Adam before the fall, but the *non posse peccare* of just men made perfect, of whom the Spirit says, *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.*¹⁾ There will be no longer any possibility of apostasy; for the apostle says, *So shall we EVER be with the Lord.*²⁾ And as there will be no sin, there will be no death, nor any fear of death. For we shall enjoy not only the *posse non mori* which was Adam's immortality before the fall, but also the *non posse mori* which the angels of God enjoy in their state of confirmed holiness and bliss. Of the children of the resurrection we read, *Neither CAN they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection.*³⁾ The grim enemy of life shall never enter the new heaven and earth. *The last enemy that shall be destroyed is death,*⁴⁾ and when *death shall be swallowed up in victory,*⁵⁾ then and henceforth *there shall be no more death.*⁶⁾

Inasmuch as death is the extinction and termination of life, and as there shall be no death in the world to come, our future life will be *life ETERNAL*, *ζωὴ αἰώνιος*,⁷⁾ unceasing, endless, everlasting life. In like manner, our joy will be *everlasting joy*,⁸⁾ our glory, *eternal glory*,⁹⁾ an *eternal weight of glory*,¹⁰⁾ our inheritance, an *eternal inheritance*,¹¹⁾ an *inheritance incorruptible*,¹²⁾ our crown a *crown of glory that fadeth not away*.¹³⁾ This assurance of being, after all the dangers and hardships of a voyage in a frail ship buffeted by winds and waves, at last for ever safe at home will be in itself a source of unspeakable bliss. There shall be neither fear nor hope in the world to come; no fear, because there

1) Rev. 3, 12.

2) 1 Thess. 4, 17.

3) Luke 20, 36.

4) 1 Cor. 15, 26.

5) 1 Cor. 15, 54.

6) Rev. 21, 4.

7) Matt. 25, 46. Tit. 3, 7. Rom. 6, 23. John 3, 15. 16. 1 John 2, 25.

8) Is. 35, 10.

9) 2 Tim. 2, 10. 1 Pet. 5, 10.

10) 2 Cor. 4, 17.

11) Hebr. 9, 15.

12) 1 Pet. 1, 4.

13) 1 Pet. 5, 4.

shall be no possibility of future evil; no hope, because no future blessings to be desired and expected, since we shall have and hold and possess and enjoy to satisfaction and for ever the inheritance of the saints in light.¹⁾

Yet, while we shall all be heirs of salvation, and though our bliss shall be perfect, and our glory great, in eternal life, we shall also differ from each other in various ways. In the world to come Moses will still be Moses, and Elias will be Elias,²⁾ and *in HIS flesh* Job shall see God.³⁾ *Many from the east and west shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven,*⁴⁾ every one of them, as each of the patriarchs, in his personal identity. There will be no propagation in heaven; *for in the resurrection they neither marry, nor are given in marriage.*⁵⁾ Life in the future world will be a continuation of the same life, though under different conditions, in the present world. And as men pass from this world into the world to come, *their works do follow them.*⁶⁾ Not precede them, to prepare or purchase a place for them in heaven; for Christ has fully accomplished this, and we must not purchase or earn, but inherit the kingdom prepared for us.⁷⁾ But the works of every heir of salvation, which he has done in this life, shall follow him to the life beyond. Not his evil works; for they are cast into the depth of the sea, blotted out, never to be remembered. But of his good works, not one shall be forgotten, not even the cup of cold water given to one of Christ's little ones in the name of a disciple.⁸⁾ And it shall not only be mentioned unto him, but *he shall in no wise lose his reward.*⁹⁾ Christ will make good his promise. *Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall inherit eternal life.*¹⁰⁾ *Behold, I come quickly; and my re-*

1) Col. 1, 12.

2) Matt. 17, 3. 4.

3) Job 19, 26.

4) Matt. 8, 11.

5) Matt. 22, 30.

6) Rev. 14, 13.

7) Matt. 25, 34.

8) Matt. 10, 42. Mark 9, 41.

9) Ibid.

10) Matt. 19, 29.

*ward is with me, to give every man according as his works shall be.¹⁾ Here we sow; there we shall reap as we shall have sown. He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.²⁾ Thus there shall be degrees of glory in the kingdom of glory. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also in the resurrection of the dead.³⁾ Yet the greater glory of the one shall not be a cause of envy, but a source of joy to the other. Neither shall they whose crown shall shine with brighter gems exalt themselves; but every one shall say, *The Lord hath done great things for us; whereof we are glad.*⁴⁾ The four and twenty elders shall fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, *Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.*⁵⁾ The song of the glorified elect shall be as the new song which St. John was permitted to hear: *Thou art worthy to take the book, and to open the seals thereof; for thou wert slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests. . . . Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.*⁶⁾*

Thus shall the eternal glory of the righteous redound to the eternal glory of Him to whose cross and crown of thorns we shall owe our bliss and our crowns of glory, and whom, with immortal tongues, we shall for ever praise, our Savior and our God.

SOLI DEO GLORIA!

A. G.

1) Rev. 22, 12.

4) Ps. 126, 3.

2) 2 Cor. 9, 6.

5) Rev. 4, 10. 11.

3) 1 Cor. 15, 41 f.

6) Rev. 5, 8—12.

STATE AND CHURCH IN AMERICAN COLONIES.¹⁾

The greatest blessing on earth, next to the Gospel pure and undefiled, is religious liberty, or the freedom of conscience and worship. The first, the pure Gospel, is a gift of the Lutheran Reformation in Germany; the second, the boon of religious liberty and equality, is fully granted and enjoyed in America. It is the result of our complete separation of State and Church the functions of which never clash, when kept within their proper spheres. And this separation of State and Church in America is an ideal conceived by Luther and a remote fruit of his Reformation. Luther clearly saw the fundamental difference between matters temporal and spiritual, civil and religious, political and ecclesiastical. The doctrine of the freedom and independence of both State and Church is not merely implied in, and inferred from, Lutheran conceptions of the secular and ecclesiastical powers, but plainly expressed and emphatically and repeatedly asserted by Luther and our Lutheran confessions.

We read in Article XVIII of the Augsburg Confession: "Inasmuch, then, as the power of the church or of the bishops confers eternal gifts, and is exercised and exerted only by the ministry, it cannot by any means interfere with civil polity and government. For the latter relates to matters entirely different from the Gospel, and protects with its power not the souls of men, but their bodies and possessions against external violence, by the sword and bodily penalties." The Apology of the Augsburg Confession, speaking in Article XVI of the great difference between the civil kingdom and the kingdom of Christ, describes the relation of a Christian toward the state as similar to his relation

1) The Rise of Religious Liberty in America. A History by SANFORD H. COBB. The Macmillan Company. 541 pages. \$4.00 net. — This book, which has suggested our article, and from which we shall freely quote, is replete with facts instructive and interesting to all lovers of religious liberty, as well as to students of its history.

toward the arts of medicine and architecture. As early as 1523 Luther declared that religious belief is a matter of conscience; that civil magistrates should let everybody believe what he chooses; that it is the duty of ministers, and not of magistrates, to protect the people against heresies; and that spiritual effects cannot be produced by physical force, but by the Word of God only. Luther wrote: "Weltliche Gewalt soll lassen glauben sonst oder so, wie man kann und will, und niemand mit Gewalt dringen. . . . Das (den Ketzern wehren, dass sie die Leute mit falscher Lehre nicht verführen) sollen die Bischöfe thun; denen ist solch Amt befohlen und nicht den Fürsten. . . . Ketzerei ist ein geistlich Ding, das kann man mit keinem Eisen hauen, mit keinem Feuer verbrennen, mit keinem Wasser ertränken. Es ist aber allein Gottes Wort da, das thut's, wie Paulus sagt 2 Cor. 10, 4. 5." (Walch, X, 455.) Two years later Luther maintained that civil magistrates have no right to hinder anyone in believing or teaching what he desires, be it Gospel or falsehoods. Says Luther: "Oberkeit soll nicht wehren, was jedermann lehren und glauben will, es sei Evangelium oder Lügen; ist genug, dass sie Aufruhr und Unfried zu lehren wehren." (XIV, 64.) In 1528 Luther remarked that the appointment of church officers was not a duty embraced in the civil power ("weltlicher Obrigkeit") of the Duke of Saxony. (X, 1905.) In the following year Luther declared that the Emperor was not the Head of Christendom, and had no right to interfere in matters of faith. "Des Kaisers Schwert" — says Luther — "hat nichts zu schaffen mit dem Glauben, es gehört in leibliche, weltliche Sachen, auf dass nicht Gott auf uns zornig werde, so wir seine Ordnung verkennen." (XX, 2665.) In one of his letters of 1530 Luther readily admits that a prince has no right to prohibit the Roman Catholic mass: "Fürstlich Amt streckt sich nicht dahin, solches (die Winkelmesse) zu wehren." In another letter of the same year Luther protests that a prince has no right to impose anything upon

the church. He writes: "Episcopus ut episcopus nullam habet potestatem super ecclesiam suam ullius traditionis aut ceremoniae imponendae, nisi consensu ecclesiae vel expresso vel tacito. Episcopus ut *princeps* multo minus potest super ecclesiam imponere quidquam, quia hoc esset prorsus confundere has duas potestates, et tum vere esset allotrioepiscopus, et nos si admitteremus eum, essemus paris sacrilegii rei. Ibi potius est moriendum contra hanc iniquitatem et impietatem." That it is not a privilege of magistrates to appoint ministers Luther maintains in a letter of 1536 saying: "Vocatio et electio ministrorum praedicationis purae non est proprie et principaliter magistratus, sed ecclesiae." A few years later Luther could no longer refrain from expressing his conviction that church government by the state, as already conducted by the princes ("wie sie denn jetzt thun"), would prove disastrous to Christianity. (VII, 1745.) "Wir müssen das Consistorium zerreißen," Luther is reported to have said in his Table Talk. Until his death he protested against ruling the church by civil courts. In a letter of 1543 Luther wrote with respect to the consistories: "Desinant vocationes confundere, suas aulas curent, ecclesias relinquunt his, qui ad eas vocati sunt. Distincta volumus officia ecclesiae et aulae. Satan pergit esse satan. Sub papa miscuit ecclesiam politiae, sub nostro tempore vult miscere politiam ecclesiae."

From this it will appear that Mr. Cobb was not sufficiently acquainted with the facts, when he comments on the distinction made by the Augsburg Confession between State and Church: "The chief stress in the distinction is laid upon the impropriety of ecclesiastical interference in civil affairs, which was the special aspect of the question at that day. It fails to warn the state against interference with the Church, though it in no place recognizes that the civil power has a duty against heresy. In these respects the Augsburg Confession was far in advance of the later confessions of the Reformed churches." Mr. Cobb fails

to note that Luther emphatically and persistently opposed state interference in matters ecclesiastical, and that the establishment of consistories and state churches in Lutheran countries was not in keeping with the teaching of Luther and the Lutheran confessions.—Wherever and whenever Lutherans, theoretically or practically, have refused religious liberty and equality to others, they have done so by ignoring or denying their own principles. A true and consistent Lutheran stands, and always must stand, for complete separation of State and Church and for freedom of conscience and worship to all. In America, Lutherans are frequently spoken of as "foreigners;" the truth is, that the spirit and principles of the Lutheran Church are in perfect harmony with the American idea of liberty. And if religious liberty is viewed as an essential characteristic of what has been called the American spirit, then liberty-loving Lutheranism is in perfect agreement with Americanism, which cannot be said of consistent Reformedism or Calvinism, not to speak of Romanism.

The Reformed and Calvinistic spirit has always been, and is to this very day, foreign and inimical to the complete separation of State and Church. The principles and doctrines of the Reformed churches call for establishments of state-churches or church-states, as well as civil suppression of heresy. Wherever and whenever an Episcopalian, a Congregationalist, or a Presbyterian has espoused the cause of religious liberty and equality, he was inconsistent, and proved ignorant of, or untrue and indifferent to, his own teaching. Even to this day the absolute separation of Church and State in America is a matter more of temporary expediency than of principle with Reformed and Catholic churches. This is apparent from their repeated attempts at introducing religious instruction into public schools, from the inimical sectarian attitude toward parochial schools, and the persistent endeavors of Catholics to secure public funds for their private schools and institu-

tions. Whoever is acquainted with the periodical literature of the Methodists, Presbyterians, Congregationalists, and Episcopalians cannot but be impressed by the fact, that, to a great extent, these Reformed bodies regard the absolute separation of Church and State as a detriment rather than a blessing. The Reformed churches are not the bulwark of American liberty they claim to be; their doctrines and principles call for interference, not separation of Church and State. A consistent Calvinist and Reformedist may imagine that he is a true American; in reality, he is a foreigner in the land of liberty and religious equality.

There has been no dissent in the Reformed churches as to the relation of State and Church. Zwinglius was ever ready to appeal to civil and military power. In Zurich, Church and State were practically identical. In Geneva, Calvin explicitly demanded that heresy be suppressed and punished by the civil authorities. For denying the Trinity Servetus was burnt at the stake in 1553, Calvin consenting. The First Helvetic Confession of 1536 declares: "The chief office of the magistrate is to defend religion, and to take care that the Word of God be purely preached." The French Confession of 1559: "God hath put the sword into the hands of magistrates to suppress crimes against the first, as well as the second, table of the law of God." The Belgic Confession of 1561 declared the magistrate vested with power "to remove and destroy all idolatry and false service of God." The Second Helvetic Confession: "We hold also that the care of religion is a first duty of a religious magistrate." The First Confession in Scotland: "To kings, princes, rulers, and magistrates we affirm, that chiefly, and most principally, the conservation and purgation of the religion appertains." The Westminster Confession: "The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven; yet he hath authority, and it is his duty to take order that unity and

peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatever is transacted in them be according to the Word of God." The Church of England was "a creation of the civil power and subject for creed, government, and discipline to the final authority of the magistrate." According to Mr. Cobb the elements of the Anglican establishment are: "1. The supremacy of the crown. All high offices in the Church are matters of royal gift. 2. Complete control of parliament over the Church, as to articles of faith, order, worship, and discipline. 3. Membership of bishops in the upper house of legislature. 4. National support of the Church. 5. The broad membership in the Church, conditioned on citizenship, and not on personal faith or character. 6. Patronage in the Church—the right of presentation to livings without regard to the wishes of parishioners."—Religious intolerance and suppression of heresy by civil magistrates was a principle of the Reformed churches in Switzerland, France, Holland, England, and Scotland.

The early Puritan and Episcopalian colonists in America had imbibed the same doctrines, and were imbued with the same spirit of intolerance as their parents and brethren in Europe. And tenaciously they clung to their false ideals, until by sheer force of circumstances they were compelled to give them up reluctantly. True, the Pilgrim Fathers and Puritans sought and obtained freedom to worship God. But they never dreamed of extending the same liberty to others. What they wanted was a state in which their own religious views should be a law to all. They longed for a place where they could be and do what the Episcopal Church was and did in England. In Churchmen the Puritans had

condemned the desire to compel others to conform to Episcopal views. In themselves it seemed a just and holy desire to force on others Puritan views, because—so they reasoned—they stood for truth and the Church of England for error. The great principle that spiritual truths must not, and cannot, be enforced by physical power never entered their minds. Mr. Cobb writes: "We need not be surprised, then, to find the most of the colonists in hearty sympathy with that principle. Some of them, indeed, had suffered through its application; but in their view that suffering was a consequence, not of a vicious principle, but of a wicked application of a principle which was very right and necessary. These men had no doubt as to the propriety of a legal insistence upon a prescribed form of worship, supposing that form to be the true form of worship. The impropriety and wrong of persecution were to be decided, not by any inherent vice of persecution itself, but by the character of the doctrine persecuted. If the doctrine were false, then persecution of it were justified. If the doctrine were true, persecution became wicked. Thus, to the minds of the fathers of Massachusetts it was clear, both that the English authorities were criminal in persecuting them, and that they were right in their measures against the Brownes and Mrs. Hutchinson; because they, both as persecuted and as persecutors, represented the truth."

The teaching of leading Puritans in Massachusetts on religious liberty was in perfect agreement with the utterances already quoted from the Reformed confessions. Mr. Cobb, quoting from Force and Felt, writes: "To the early leaders of Massachusetts, especially the religious leaders, toleration of dissent from the 'established order' of religious worship was as sedition in the state and sin against God. John Cotton declared that 'it was Toleration that made the world anti-Christian.' There are many choice specimens of this repressive spirit in Nathaniel Ward's (1645) 'Simple Cofler of Aggawam in America.' 'I take upon me,' he says, 'to

proclaim to all Familists, Antinomians (&c.), to keep away from us; and such as will come, to be gone; the sooner the better.' 'Polipietty (a variety of sects) is the greatest impiety in the world.' One other specimen of the Cobler's spirit should not fail of quotation, 'He that is willing to tolerate any unsound opinion, that his own may be tolerated, though never so sound, will for a need hang God's Bible at the Devil's girdle.' This sentiment showed a marvelous tenacity, very slowly yielding to the influences of more liberal thought; and so late as 1673 President Oakes, of Harvard College, said in an election sermon, 'I look upon unbounded Toleration as the first-born of all abominations.' To a letter from England, urging tolerance, Cotton replied: "We believe there is a vast difference between men's inventions and God's instances. We fled from men's inventions, to which we should else have been compelled. We compel none to men's inventions." Cotton argued thus: "It is not right to persecute any for conscience' sake rightly informed. For an erroneous conscience it is not lawful to persecute any, till after admonition once or twice. The Word of God is so clear, that he cannot but be convinced of his error. If such a man still persist in the error of his way, he is persecuted for sinning against his own conscience." Again Nathaniel Ward: "God doth nowhere in His word tolerate Christian States to give Tolerations to adversaries of His Truth, if they had power in their hands to prevent them. . . . My heart hath naturally detested Tolerations of divers Religions or of one Religion in segregant shapes. He that unwillingly assents to it, if he examines his heart by daylight, his Conscience will tell him he is either an Atheist, or an Heretick, or an Hypocrite, or at best a captive to some Lust.'" England was liberal compared with Massachusetts. "Old England is becoming New, New England is becoming Old." This was the characteristic subtitle of a pamphlet written 1652, in which Clarke describes the persecutions in Massachusetts.

Compared with other Congregationalists and with Episcopalians the Pilgrim Fathers at *Plymouth* were liberal and tolerant. Their object was "a pure and distinct congregation," and religious liberty which had been denied to them in England. Attempts to force on others their own religious views were few and weak. However, the magistrates interfered in church affairs. Romanists, Jesuits, Socinians, Jews, and others were excluded from the jurisdiction. A law of 1671 ordered that applicants for the franchise must be "orthodox in fundamentals." In 1646 the general court resolved "that something be done to maintain the liberties of the churches." In 1651 Howland was presented by the grand jury "for not frequenting the public assemblage on the Lord's Day." In the Plymouth legislature of 1643 a proposition was made "for a full and free toleration of religion to all men, without exception against Turk, Jew, Papist, Socinian, Familist, or any other,"—but not adopted. A few Quakers were banished, others fined, and one was whipped. The Plymouth Congregationalists disapproved of the severer actions of the Puritans in Boston. Mrs. Hutchinson, banished from Boston, was tolerated by the Plymouth Pilgrims. The Puritans in Boston again criticised the men of Plymouth for too great laxity in religious matters, and in 1656 protested against their tolerance of "Quakers, Ranters, and other notorious heretics." This relative tolerance at Plymouth, however, was more a matter of sentiment and doctrinal indifference than principle. To a great extent it was due to the following causes: 1. the toleration the Pilgrims had enjoyed among Dutch and French Protestants at Leyden; 2. the admonition of their pastor, Robinson, to be liberal and tolerant in America toward "unconformable ministers;" 3. the small and homogeneous population at Plymouth, offering little occasion for severity.

When the Puritans embarked for *Massachusetts*, they bade farewell to England with expressions of love for the Episcopal Church. They were no separatists as the Plym-

outh Pilgrims, but tried to reform the Church of England from within. Endicott, too, who was sent out in advance "to begin this wilderness work," declared before his departure: "We will not say as the Separatists, 'Farewell, Babylon! Farewell, Rome!' But we say, 'Farewell, dear England! Farewell, the Church of God in England!'" On their arrival in Massachusetts, however, the Puritans immediately separated from the Church of England, and "formed themselves into a church state." One of the first articles adopted treats of the "duty and power of the magistrates in matters of religion." John Cotton describes the government of Massachusetts as a theocracy in the commonwealth as well as in the church. The legislative body resolved to build homes and make provision for ministers "at the public expense." In 1638 it was enacted that "all inhabitants are liable to assessment for Church as well as for State." In 1631 a law was passed that members of Congregational churches in good and regular standing only should be admitted as free citizens. In 1665 the unenfranchised population outnumbered the freemen five to one. The "Half-Way Covenant" of 1662 relieved this political condition by widening the doors of the church and admitting "unconverted" baptized members to the communion. To save the Church-state the Church was corrupted. In 1635 it was enacted that no church should be organized without consent of the magistrates, and that members of churches not approved of by the magistrates should not be admitted to the freedom of the commonwealth. Preaching by unauthorized persons and before unauthorized societies was prohibited. In 1641 the following principle was adopted: "It is the duty of the Christian magistrate to take care that the people be fed with wholesome and sound doctrine." Similar declarations were made in 1658, 1660, and 1668. The law of 1692 requires the court to "take care that no town is destitute of a minister." The "Cambridge Platform" of 1648 was ratified by the general court in 1651.

This statute made every attempt to institute another form of worship than Congregationalism a punishable offense. In 1653 the court enacted that no one should preach "without the approbation of the elders of four the next churches, or of the county court." In the following year the general court ordered that all books of John Reeves and Ludowick Muggleton (both Quakers) should be delivered to the magistrates, on pain of £10 fine for failure. In 1659 the observance of Christmas was made a punishable offense.

Mr. Cobb writes: "Under the earlier conditions which the more rigid of the second and third generation strove to maintain, there was much legislation, both to support the Church as an establishment, and to conserve the religious character of the community. Thus, very early, the law of domicile guarded against strangers and required all people to live within easy distance of the meeting-house, so that all could attend worship. In 1646 the Act against Heresy ordained that any person denying the immortality of the soul, or the resurrection, or sin in the regenerate, or the need of repentance, or the redemption by Christ, or justification through Christ, or the morality of the fourth commandment, or the baptism of infants, or 'who shall purposely depart the congregation at the administration of that ordinance,' or shall endeavor to seduce others to any of these heresies, should be banished. In the same year, contemptuous conduct toward the word or preacher was made punishable; for the first offense, by a public reproof from the magistrate and bonds for good behavior; for the second offense, by five shillings fine, or by 'standing on a block four feet high,' having on the breast a placard with the words, — 'An Open and Obstinate Contemner of God's Holy Ordinances.'" "By the same law non-attendance on divine service was punished by a fine of five shillings. In 1656 it was enacted that any person denying any of the books of the Bible should be whipped or fined, and, if obstinate, banished. The law of 1697 against 'Blasphemy and Atheism'

is remarkable both for the ingenuity of its penalties, and as an indication that only a sense of waning religious power in the magistrate could so express itself. In the act, which finds both atheism and blasphemy in 'denying the true God,' various penalties are awarded; surety for good behavior, imprisonment for six months, the pillory, whipping, boring the tongue with a hot iron, and sitting on the gallows with a rope about the neck, at the discretion of the court; provided that not more than two of such penalties be inflicted for one and the same offense. Of course, under the general law Roman Catholics were not suffered to live in the colony. In 1647 Jesuits were forbidden to enter the colony. If any should come, they were at once to be banished; if they returned, to be put to death."

When the Brownes instituted a service according to the Book of Common Prayer, Endicott caused them to be put on a ship and returned to England. The company in England refused to redress these wrongs, and in their Instructions of 1629 encouraged Endicott to suppress errors and differences of opinion. In 1635 Roger Williams, pastor of the Salem Church, was banished, because he had denounced the existing theocracy and interference of magistrates with religious matters. The synod of 1637 condemned the opinions of Mrs. Hutchinson and her brother as heretical, and both were banished by the Boston court in the same year. A little later Gorton was arrested, conveyed to Boston, brought to trial on "twenty-six blasphemous particulars," thrown into prison, and barely escaped death. In 1644 Briscoe was gravely admonished by the general court, because he had published a pamphlet against the church-tax. In 1646 Dr. Robert Child and others petitioned for religious freedom; they were fined for refusing to apologize and withdraw their petition. In 1650 Pyncheon was summoned to answer for a book written by him on atonement. The court ordered that the book be burned and Pyncheon put under bonds of £100 to appear the next May. Disgusted,

Pynchon returned to England. In a similar manner and for similar reasons Rev. Matthews and others were punished. In 1651 Clarke and Holmes, both Baptists, held religious services in a private house in Lynn. For this they were arrested, sent to Boston, thrown in prison, fined £20 each, and Holmes, refusing to pay, was "whipped unmercifully." In 1657 Mr. Dunster, former President of Harvard, was summoned by the court for not having his child baptized. In the preceding year eleven Quaker women were arrested, sent to prison, and their books were burned. The Quakers William Robinson, Marmaduke Stevenson, Mary Dyer, and William Leddra were executed 1659. Mr. Cobb writes of the laws enacted against the Quakers: "At the October session of the general court in 1656 began a series of laws against them, growing more and more severe and culminating, two years after, in the doom of death on persistent return after banishment. Under these statutes Quakers, coming into the colony, and before the commission of any offense besides that of coming, were to be thrown into jail, whipped with twenty stripes, and kept at work until transported or banished. Shipmasters bringing any of the sect were to be fined £100. Any person entertaining, encouraging, or concealing Quakers was to be fined forty shillings 'for each hour of entertainment.' For the poor sectaries themselves, to the fines were added whipping, mutilation, banishment, and death. The doom of death 'barely secured enactment by a majority of one,' and this only because of the illness of a deputy from Dorchester."—In 1665 a number of Baptists were imprisoned, because they refused to give up their services. In 1668 the general court of Boston sentenced the sect to banishment. But the law was not enforced, because the church had lost its hold on the people, who were opposed to persecutions.

In *Connecticut* a constitution was adopted in 1639, which declares it the duty of civil government "to maintain the liberty and purity of the gospel." Here, too, Con-

gregationalism was the church established, though not as a theocracy or Church-state, but as a State-church. All inhabitants were assessed for the support of the establishment. Other forms of worship, however, were not excluded. The Saybrook Platform of 1708, adopted by the Saybrook Synod and the general court of Connecticut, reestablishes Congregationalism and gives liberty of worship and discipline to all "who soberly differ or dissent" from the established churches. Religion or church-membership was not a condition of citizenship, which was acquired by inhabitancy, and later by a general vote of the town. Mr. Cobb writes: "What we note, then, in the story of this colonial establishment is, not the spirit of repression toward variant opinion, but a benevolent and fatherly care and watchfulness over the interests of the church. The care was intimate, concerning itself with many minor items: the erection of meeting-houses, the calling and support of ministers, the location and boundary of parishes, the composition of any troubles arising in the affairs of any parish. The care was shown also, not only by the enactment of general laws, but by the action of the general court in an endless number of individual cases. Everything touching church management, any change in church or meeting-house, from one end of the commonwealth to the other, was brought to the legislature for its direction or permission. Any wrong suffered by any individual by way of discipline found its echo in the general court. Any disturbance in a church soon brought the paternal bidding of the court to consider the things which make for peace. To one looking over the colonial records it seems as though there could possibly arise no contingency in church affairs, which did not appear at some time and some place in Connecticut, and find the general court prompt to examine, to advise, and then, if need be, to command."—Church-attendance was compulsory; on absence there was a penalty of five shillings. Acts requiring the celebration of Sunday were passed in 1702,

1712, 1721, 1750, and 1770. In 1714 stringent orders were given to constables to enforce the laws about catechizing, public worship, profane swearing, distribution of Bibles, and the "Act to prevent unseasonable meetings of young people in the evening after the Sundays and other times."

The history of Connecticut does not relate of severe and numerous persecutions. Yet a number of laws enacted reveal intolerance lurking also in this Puritan establishment. Of the laws enacted against the Quakers Mr. Cobb writes: "This sect gave the first occasion for laws of discrimination among religionists. That enthusiastic people appeared about the same time (1656) in all the colonies, all of which except Plymouth and Rhode Island felt called upon to legislate against them. The measures adopted in Connecticut, for repressive character, lagged far behind those of Massachusetts, New Haven, New York, and Virginia. It may be doubted whether the general court would have enacted any laws at all against Quakers, had it not been for the pressure of Massachusetts in the union of the four colonies. As hitherto noted in the sketches of Plymouth and Massachusetts, the Bay colony was anxious for the moral support of the other colonies in its harshness toward that sect. Plymouth declined the action desired, but Connecticut yielded so far as to make a statute of repressive character, but which, like Bottom, 'roared like any sucking dove.' It used terms designedly opprobrious,—'Quakers, Ranters, Adamites, or such like notorious heretiques,' but curiously enough directed the legislation, not against the heretics, but the town entertaining them. The act of 1656 provided that, 'no towne within this Jurisdiction shall entertaine (such persons) above the space of fourteen days, upon penalty of £5 *per weeke* for any towne.' The act further said, 'If the towne please,' it could lodge the Quakers in prison until they could be conveniently sent away. Shipmasters were to be mulcted in £20 for bringing Quakers to the colony. The act of 1657 forbade a town giving any 'un-

necessary entertainment,' and corrected a fault of the previous law by defining that the fine must 'be paid by that inhabitant who gives the entertainment' to the Quakers. It also imposed an equal fine on any 'who shall unnecessarily speak with' the heretics. The next year, the possession of Quaker books was forbidden under penalty of ten shillings to all persons, 'except teaching Elders;' and then the court dismissed the whole matter by leaving 'to the discretion' of town magistrates the treatment of 'any such person found fomenting their wicked Tenets—to punish by fine, imprisonment, or corporeal punishment, as they judge meete.'—In 1708 it was ordained that such as "neglect the public worship and form themselves into separate companies in private houses, shall each for every offense forfeit the sum of twenty shillings." And a person, not a minister, who should dare administer the sacraments should be fined £10 and whipped. In 1742 it was enacted that any person preaching in any parish without invitation of the minister of it, or of the officers, should be fined £100, and that a foreigner so offending should be sent by warrant from constable to constable, out of the colony. Some of the itinerant preachers connected with the Whitefield Awakening were expelled and, returning, were fined £100, and again driven away. In 1743 three Moravian missionaries were arrested and their work among the Indians broken up.

The Puritans in *New Haven* colony identified Church and State and established a theocracy more strict than that of Massachusetts. The Word of God was declared the only rule in ordering the affairs of government. The duty of the general court was: 1. to maintain the purity of religion, and to suppress the contrary; 2. to declare and establish the laws of the Scriptures. Of the spirit of persecution in New Haven Mr. Cobb writes: "The only occasion for the exhibition of a persecuting spirit was furnished by the Quakers. There is no reason to suppose that the pure theocracy of New Haven would have shown much tolerance for dissent

from the established Church, or have suffered a Roman Catholic to remain in the colony. But with such the *Records* do not show the government to have been tried. But the Quaker alarm woke New Haven to a frenzy only second to that of Massachusetts. In 1656 the rumor of the sect's approach brought out the law that 'Quakers shall not be suffered in this jurisdiction.' Then the court was silent on the subject for two years. Meanwhile some of the sect had ventured into the colony, and the general court in 1658 delivered itself of a batch of laws, not a whit less severe than those of the Bay, except in the item of capital punishment. Death was not among the penalties, but the enactments were sufficiently indicative of a frantic and intolerant state of mind. The law declared that 'whoso shall bring Quakers, or other blasphemous hereticks, into this jurisdiction shall forfeit the sum of £50.' If any Quaker should come on business, he might be allowed to despatch it, attended by a guard, and was to be put out of the jurisdiction when the business was concluded. If he refused the guard, or attempted communication with the people, he was to be imprisoned, severely whipped, and kept at work for a term discretionary with the magistrate. If a Quaker having once suffered under this law, should come again, he was to be branded with the letter 'H' on the hand and jailed. For a third offense the other hand should be branded, and the fourth offense was to be punished by boring the tongue with a hot iron. Quakers 'arising from among ourselves' were to be treated as foreign Quakers. Any person bringing Quaker books was fined £5. Entertainment or concealment of a Quaker was punishable by a fine of twenty shillings for every hour's entertainment or concealment. Any person defending the opinions of the Quakers should be fined for the first offense, £2; for the second offense, £4; and for the third offense he should be imprisoned until it was convenient to send him out of the colony. 'Lastly,' whoso reviled magistrates or ministers, 'as it is

usual with Quakers,' should be whipped or pay the sum of £5. Under this comprehensive law a number of Quakers, some foreigners and others, who had 'turned Quakers,' were prosecuted, whipped, imprisoned, and banished. But they were not many."

The same spirit of religious intolerance was manifested in Virginia, Carolina, New York, and Maryland by the *Episcopalians*. The first *Virginia* charter of 1606 declared that the "presidents, councils, and ministers should provide that the Word of God be preached, planted, and used . . . according to the rites and doctrine of the Church of England." The charter of 1609 licensed the company to take to Virginia persons "who would take the oath of supremacy." In 1612 Governor Sir Thomas Dale issued a code of "Laws Divine, Moral, and Martial" of which Mr. Cobb notes the following: "1. To speak impiously of the Trinity or one of the Divine Persons, or against articles of Christian faith, was punishable with death. 2. The same penalty was to avenge 'blaspheming God's holy Name.' 3. To curse or 'banne'—for the first offense some severe punishment; for the second a 'bodkin should be thrust through the tongue;' if the culprit was incorrigible, he should suffer death. 4. To say or do anything 'to the derision or dispight of God's holy word,' or in disrespect to any Minister, exposed the offender to be 'openly whipt 3 times, and to ask public forgiveness in the assembly of the congregation, 3 several Saboth daies.' 5. Non-attendance on religious services entailed a penalty, for the first offense, of the stoppage of allowance; for the second, whipping; for the third, the galleys for six months. 6. For Sabbath-breaking the first offense brought the stoppage of allowance; the second, whipping; and the third, death. 7. Preachers and ministers were enjoined to faithfulness in the conduct of regular services on pain 'of losing their entertainment.' 8. Every person in the colony, or who should come into it, was required to repair to the Minister for examination in the faith. If he should be unsound, he

was to be instructed. If any refused to go to the minister, he should be whipt; on a second refusal he should be whipt twice and compelled to 'acknowledge his fault on Saboth day in the assembly of the congregation;' for a third refusal he should be 'whipt every day until he makes acknowledgment.'" Even the severer punishments of Dale's Code were made use of by his successor Argal. The penalty for absence of one Sunday from church was five pounds of tobacco, and for speaking disparagingly of any minister without proof, five hundred pounds of tobacco. The people were forbidden to sell any tobacco or corn until the minister was paid of the best of both crops. In 1634 Henry Coleman was excommunicated for forty days by the civil power "for using scornful speeches and putting on his hat in church." For ridiculing Archbishop Laud Stephen Reek was pilloried for two hours, fined £50, and jailed at the governor's pleasure. In 1631 absentees from church services were fined one shilling for each offense.

The Virginia Assembly of 1623 enacted that there should be a "uniformity in our Church as near as may be to the Canons in England." In 1629 it was ordered that "all ministers conform themselves to the canons of the Church of England." The assembly of 1631 ordained that every minister should preach one sermon every Sunday, instruct the youth half an hour before every service, visit the "dangerously sick," administer the sacrament thrice in the year, etc. In 1628 Lord Baltimore was not allowed to remain in the colony, even temporarily, because he refused to take the oath of supremacy. Against Puritans and Romanists a law was enacted 1642, by which Catholics were to be disfranchised, priests expelled within five days, and Puritans prevented from reaching the colony. Governor Berkeley had a law passed which demanded the expulsion of all Nonconformists. In 1645 a law was enacted fining such clergymen as should "refuse to conduct service according to the Church of England" five hundred pounds of

tobacco. In 1661 it was ordained that the whole liturgy of the Church of England should be read every Sunday; that the catechism appointed by the canons alone be used; that ministers not ordained by some bishop in England be banished from the colony; and that children are illegitimate, when their parents were married by a minister not belonging to the Church of England.

Mr. Cobb writes of the persecutions against the Quakers: "The strange zeal which brought the early followers of Fox into every place where a chance of persecution offered, led some of their number to Virginia, where at once they were proscribed. We have no such detailed account of proceedings against them as exists in the annals of Massachusetts, but the laws to suppress them were surpassed in severity by the northern colony only in its imposition of the death penalty. In 1659 the legislature enacted its first law against the sect. Not anticipating their coming, as did Massachusetts, Virginia waited until the arrival of the dreaded agitators. Then the house of burgesses proceeded against 'that unreasonable and turbulent sort of people, comonly called Quakers.' Shipmasters were forbidden to bring them to the colony under a penalty of £100. The same penalty was ordered for any person 'entertaining' any Quaker. No person could publish or dispose of their books. All members of the sect in the colony were to be arrested and imprisoned until 'they abjure the country,' and then were to depart with all speed and not return again. If banished Quakers should return, they were to be punished as 'contemnors of the law and magistrates,' and if they should be 'a third time so audacious and impudent as to return hither,' they were 'to be proceeded against as felons.'" — In 1722 Mosley and Shelton, for baptizing a child, were thrown into jail and condemned to suffer thirty-one stripes, "16 in the evening and 15 in the morning." In 1768 Waller, Craig, and Childs, all three Baptist preachers, were imprisoned, being charged with "preaching the gospel contrary to law." The prose-

cuting attorney testified to their zeal, saying: "They cannot meet a man upon the road, but they must ram a text of Scripture down his throat." Patrick Henry secured the immediate discharge of all three by showing how foolish and wicked it was "to punish a man for preaching the gospel of the Son of God." In 1770 two other Baptist preachers, Webber and Anthony, were thrown into jail, where "they did much execution by preaching through the grates of their windows."

The charter of the *Carolinas*, though establishing the Church of England, accorded a larger measure of liberty to Nonconformists. The proprietaries of the charter promised to emigrants inviolable freedom and liberty of conscience in all religious and spiritual things, in as ample a manner as desired. An agreement of 1664 declared: "No person shall be any ways molested, punished, or called in question, for any difference in opinion or practice in matters of religious concernment." The "Fundamental Constitution" 1. excludes from Carolina atheists, who do not acknowledge a God, and irreligionists, who deny that God is publicly and solemnly to be worshiped; 2. enjoins upon parliament "the building of churches and the maintenance of divines of the Church of England;" 3. grants religious liberty to all other sects, Jews and heathens not excluded. In 1704, however, the intolerant Episcopalian party, plotting against the liberties of dissenters, passed a law "that all members of the legislature should be of the Church of England and have taken the sacrament in that church, at least once in the year past." Two years later this law was voided by the Queen in Council. In 1720 John Hassell was fined £25 for saying that he "had never been beholden to God for anything." Two years later the parson was authorized to sue the receiver-general, if his stipend of £100 was not paid within twenty-one days.—Thus the Puritans persecuted in order to "preserve the true religion in its purity," and Episcopalians, because they viewed dissent "as civil disorder and insubordination to the State,"

of which the Church of England was a department. The Puritans persecuted to make good Christians, the Episcopalians, to make good citizens. Both failed to see that persecution is subversive of true Christianity as well as good citizenship.

In *New York* the Dutch West India Company established the national Church of Holland in the "Articles for Colonization" of 1638. A very exclusive article on religion was adopted 1640, which declared: "No other religion shall be publicly admitted in New Netherland except the Reformed, as it is at present preached and practiced by public authority in the United Netherlands." In 1658 a Catholic and two Englishmen, who did not understand Dutch, were fined 12 guilders each for refusing to pay 6 guilders each toward the support of the Dutch minister in Brooklyn. About the same time the magistrates of Hempstead were authorized to "constrain and punish" such as refused to pay toward the minister's support. An ordinance of 1651 declared that the judges must be "promoters and professors of the Reformed Religion." When, in 1673 and 1674, the Dutch had regained their power in New York the following law was enacted: "Whosoever blasphemes the name of the Lord, or His holy Word, shall be, for the first offense, fined and committed three days to prison on bread and water; and, for the second offense, shall have his tongue bored with a red hot iron, and he shall furthermore be banished out of this government and the United Provinces, as a villain."

Of the tyranny of Governor Stuyvesant against the Lutherans Mr. Cobb writes: "The first dissenters subjected to his annoyance were the Lutherans. Many of these religionists had been attracted to New Amsterdam, and in 1653 petitioned the governor and council for liberty of worship and permission to send for a Lutheran minister. The petition was opposed by the Dutch clergy, and referred to the company in Holland, who, in 1654, replied: 'We have decided

absolutely to deny the request made by some of our inhabitants, adherents of the Augsburg Confession, for a preacher and free exercise of their religion, pursuant to the custom hitherto observed by us and the East India Company, on account of the consequences arising therefrom; and we recommend to you also not to receive any similar petitions, but rather to turn them off in the most civil and least offensive way, and to employ all possible, but moderate, means to induce them to listen and finally join the Reformed Church.' Notwithstanding this rebuff, the Lutherans persisted in their desire, and held religious services in their houses without a minister, by which they excited the governor's wrath, made specially severe by the Lutheran assertion that 'Heaven was above law.' Some of the offenders he threw into prison, and posted up an 'edict' prohibiting any more attempts at their dissenting worship." The law required that all children should be baptized by Reformed ministers and in Reformed churches only. In 1658 John Goetwater, a Lutheran minister, who had attempted ministerial functions, was banished by Stuyvesant.

In 1656 a law was enacted prohibiting "all conventicles and meetings, whether public or private, differing from the meetings of the Reformed Divine Service." Transgressors were to be fined, if preachers £100, if attendants £25. W. Hallett of Flushing was fined £50 for allowing a forbidden religious meeting in his house. H. Townsend of Rustdrop was fined £8 for holding a "prayer meeting in his house." For a similar transgression Wickendam, a preacher, was fined £100, and banished. In 1657 ten Quakers arrived from Boston, and were immediately imprisoned. One of the ten Quakers, Hodsham, escaped; was arrested in Hempstead; taken to New Amsterdam; condemned to two years' hard labor "at the wheel-barrow with a negro; beaten unmercifully and strung up by his hands with a log tied to his feet." For continuing his prayer meetings and joining the Quakers H. Townsend was "cast into a miry

dungeon." In 1661 Tilton, Henry Townsend, and his brother John were banished for "harboring Quakers." Of the measures taken 1662 Mr. Cobb writes: "A proclamation was issued forbidding the public exercise of any other than the Reformed religion, 'either in houses, barns, ships, or yachts; in the woods or fields,' under penalty; for the first offense, of 50 guilders fine; for the second offense, 100 guilders; and for the third, 200 guilders fine, with 'arbitrary correction.' To import or distribute Quaker books was punishable by a fine of 150 guilders, while to receive such books subjected the recipient to a fine of 50 guilders. All persons arriving at New Amsterdam were to register and take the oath of allegiance, under the penalty of 50 guilders fine and 'arbitrary correction.' All magistrates conniving at a violation of this ordinance were to be degraded and made incapable of holding office. The climax to these high-handed measures was reached through the action and experience of John Bowne of Flushing. He announced himself a Quaker, and made his house a home for any of the persecuted sect who might come to the town. On this he was arrested and fined £25. He refused to pay and was thrown into prison. He lay in prison several months, and was then sent by the governor to Holland. On arrival in Holland, Bowne at once appealed to the West India Company with the statement of his own wrongs and the sufferings of his fellow-religionists, securing from the company a sharp rebuke to Stuyvesant and a disallowance of all his persecuting measures."

In 1664 New Netherland was conquered by the British and the Reformed Church disestablished. It was, however, agreed that the Dutch should enjoy liberty of worship and discipline. At the same time "liberty of conscience" was granted by the Duke of York to all other dissenters. A similar proclamation was made by King James in 1674 promising tolerance to "all persons of what religion soever." The assembly of 1683 ordained: "No person professing faith in

God by Jesus is to be molested or called in question for any difference of opinion in matters of religion." The law indeed prescribed a church in every town, but not a church of a particular denomination. The Episcopalian governors, however, goaded on by the Episcopalian clergy, did not refrain from repeated attempts at establishing the Church of England and tyrannical interference with the churches. Thus Governor Andros commanded the Reformed church and pastor of Albany to receive Van Rensselaer as a co-pastor, but could not enforce his will. In 1679 Andros ordered the Dutch clergy of New York to ordain Tesschenmacker to the ministry. In this he was successful, although according to the Reformed church-polity the power to ordain did not belong to ministers as such, but to the classis, in this instance to the classis at Amsterdam. Thirty years later two Dutch ministers flatly refused to ordain Van Vleck at the governor's bidding. In 1686 Governor Dongan made attempts to enforce the following instructions given him by King James: "You shall take care that God Almighty bee devoutly and duely served throughout your Government, the Book of Common Prayer read each Sunday and Holy day, and the Blessed Sacrament be administered according to the Rites of the Church of England." Governor Fletcher issued a demand to the legislatures of 1692 and of 1693 to establish the Church of England. Of the act secured by Fletcher Mr. Cobb remarks: "What in legal construction it did, was to establish, not a church at all, but six Protestant ministers in places named, and these ministers of no specified denomination, save that they must be Protestants." When, in 1703, Episcopalians had treacherously taken possession of a fine stone church in Jamaica, belonging to the Presbyterians, Governor Cornbury confirmed the property in the hands of the Episcopalians, because it had been built "by a public tax." In 1707 Mackemie, a Presbyterian minister, was imprisoned by Cornbury for preaching in New York in a house, "with open doors," but unanimously acquitted

by the jury. In 1744 the Moravians were banished from New York by an act ordaining that "no vagrant preacher, Moravian, or disguised Papist, shall preach or teach, either in public or private, without first taking the oaths appointed by this act and obtaining a license from the Governor or Commissioner in Church for the time being."

In *Maryland* the assembly of 1637, all Romanists, enacted: "Holy church within this province shall have and enjoy all her rights, liberties and franchises wholly and without blemish." In the preceding year Lord Baltimore, a very wily or very inconsistent Romanist, required all officers to take the oath: "I will not, by myself or any other, directly or indirectly, trouble, molest, or discountenance any person, professing to believe in Jesus Christ, for, or in respect of, religion; but merely as they shall be found faithful and well-deserving; my aim shall be public unity, and if any person or officer shall molest any person, professing to believe in Jesus Christ, on account of his religion, I will protect the person molested and punish the offender." The assembly of 1638 refused canonical exemption to the Jesuits, enacting that the laws should be equally enforced "without distinction, exemption, or privilege of any." All Romanists were freemen, of Protestants only a small minority, though as early as 1641 the Protestants outnumbered the Catholics three to one, and twelve to one in 1675. This, together with the fact that Baltimore's appointments were from among the Romanists, was the cause of great dissatisfaction. To redress this grievance Baltimore, in 1648, appointed a majority of Protestant officials, thus placing the local government into Protestant hands. The "Toleration Act" of 1649 provided, that no person "professing to believe in Jesus Christ, shall from henceforth be any ways troubled, molested, or discountenanced for, or in respect to, his or her religion, nor in the free exercise thereof within this province, or the islands thereunto belonging, nor in any way compelled to believe or exercise any other religion

against his or her consent, so that they be not unfaithful to the lord proprietary, or molest or conspire against the civil government." Thus Unitarians, Jews, infidels, and pagans were excluded from the jurisdiction of Maryland. In the same act it was ordained that blasphemy and denial of the Trinity should be punished by death; "reproachful words of the Virgin Mary, the apostles or evangelists" by a fine of £5; and calling any person by "such opprobrious terms as, Heretic, Schismatic, Idolater, Puritan, Independent, Presbyterian, Popish priest, Jesuit, Papist, Lutheran, Calvinist, Anabaptist, Brownist, Antinomian, Barrowist, Roundhead, and Separatist"—by a fine of ten shillings. In 1650 every resident was required to declare by oath "for liberty of conscience in point of religion to himself and all other persons." Under Lord Baltimore there was no State Church in Maryland and hence no church-rates.

In 1652, however, the Protestant party took possession of the government. Two years later the "Toleration Act" of 1649 was repealed and the "Popish Religion" excluded from the protection of the colony; but Cromwell commanded to leave the act of 1649 unchanged. In 1692 Baltimore's charter was voided by King William, and Governor Copley summoned an assembly, which established the Church of England in Maryland. The Quakers alone protested against church-rates "as a burden to their consciences and estates." The public exercise of the Catholic religion was prohibited. Non-episcopal worship of Protestants was barely tolerated. Nonconformists were vexed, and various efforts were made to increase the power of the Established Church. In 1700 the Church party enacted a law ordering "that the Book of Common Prayer be read by every minister or reader in every church, or other place of public worship." But this and other tyrannical acts were disallowed by the King. In the same year it was enacted that every minister of the Established Church should be appointed by the Governor. The parishes complained of incompetent and immoral min-

isters, but were told that all the parishes in Maryland were donatives and beyond the control of any bishop in England.

As to persecutions of Nonconformists in Maryland Mr. Cobb writes: "I have found no records of severe persecution of persons of any faith, though the earlier years of the establishment were full of annoyance. The majority of the population was so overwhelmingly non-episcopal—Baptist, Presbyterian, Huguenot, Methodist, German Reformed—that the legislature never ventured to interfere with their right of worship, though compelling their contributions to the support of the Established Church. The Quakers and Roman Catholics were the special objects of animosity, and of these the former found early relief from trouble. The lot of the Romanists was much more vexatious. They were not driven out of the province; they were not imprisoned or beaten. But they were deprived of all civil rights, prohibited the free exercise of their worship, and fined on any violation of the narrowing laws. Some of the legislation evinces a peculiar malignity of spirit against them. Thus, the law of 1704, 'An Act to Prevent the Growth of Popery,' forbade a 'popish bishop or priest' to exercise his functions in any public service, under a penalty of £50 fine, or six months' imprisonment. If one, once convicted, should be guilty of a second offense, he was to be sent to England for punishment. The only service permitted to the Romanist was within the limits of a 'private family of the Romish communion.' The same act laid a tax of twenty shillings on every Irish servant imported, to 'prevent the entrance of papists.' This provision was renewed in 1714; a fine of £5 was imposed for concealing such importation, and certain oaths were ordered for persons on incoming ships, to discover their religious opinions. In 1715 it was enacted that children of a Protestant father and Roman Catholic mother could, in case of the father's death, be taken from the mother. In case a son in a Romanist family became a Protestant, the father lost control of him and must be com-

pelled to support him. The act of 1716 required the oath of abjuration for all persons elected to office; and that of 1718 denied the ballot to Romanists unless they abjured their faith."¹⁾

Such were the acts of persecution, tyranny, and religious intolerance perpetrated in the name of religion by zealous Puritans and Episcopalians imbued with the Reformed theories of Church and State and mistaking these errors for divine truths. Our Colonial History proves beyond cavil that America does not owe its religious liberty to Reformedism and Calvinism. F. BENTE.

1) In the West of *New Jersey* the Quakers predominated, making no restrictions whatever on religious liberty. In the East of New Jersey the Presbyterians were numerous, limiting liberty and citizenship to persons "acknowledging one Almighty and Eternal God, and professing faith in Christ Jesus." When, in 1702, Queen Anne assumed the government of New Jersey the Episcopalian governors of New York made repeated, but futile attempts at abrogating religious liberty and establishing the Church of England.—The Quakers in *Pennsylvania* refused to tolerate atheists and irreligionists. In 1682 it was provided that all officials "shall be such as profess faith in Jesus Christ," and that no person shall be molested who acknowledges "the one Almighty and Eternal God to be the Creator, Upholder and Ruler of the world." The assembly of 1696, however, passed "A New Act of Settlement" which excluded Catholics, Socinians, and Jews from office.—The charter of *Rhode Island*, issued in 1663, declared that no person shall be molested "for any difference of opinion in matters of religion." In 1665, however, the Quakers were outlawed, because they would not bear arms. Another law, which Bancroft declares interpolated, denied citizenship to Roman Catholics.

THE PASTOR AS A MODEL TO THE CONGREGATION.

(By request.)

Object-teaching has its acknowledged advantages. Unlike other modes of teaching it enlists not only the reflective but also the perceptive faculty. It renders comparison easy, and enables us to establish more readily the agreement or disagreement between objects.

It is the declared will of God that the Christian pastor should adopt this mode in teaching his parishioners. The pastor himself is to be the object. Peter exhorts "the elders" (πρεσβυτέρους) "to be *ensamples* to the flock."¹) Paul instructs the young pastor Timothy: "Be thou an *example* of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."²) The same apostle writes to Titus: "In all things showing thyself a *pattern* of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you."³)

The burden of these passages is that the pastor should be a model, τύπος, to his flock. The parishioner shall have the right to compare his pastor's teaching with his pastor's living. It will be found to conduce to the pastor's success if the ethics which he proclaims do not clash with the ethics which he practices. Moreover, for the pastor's own peace of mind it is necessary that there be an appreciable agreement between his preaching and conversation. The pastor is not an actor who appears before his audience in an assumed role. In that case it is understood that what the spectators witness is a sham performance and intended to be such. The mind receives no shock when after the play the actor appears in his true character. But the pastor is supposed to be in earnest; his preaching is no joke. If he is aware of this, what must the condition of his mind

1) 1 Pet. 5, 3.

2) 1 Tim. 4, 12.

3) Tit. 2, 7. 8.

be if he lives in open contradiction to his teaching! No person can defy his own conscience with impunity. The outraged conscience will avenge itself in fearful compunctions. The pastor who attempts to be consistently inconsistent, like the wicked, will have no rest in his own mind.

Τύπος is used to denote the stamp on a coin, or the graven or sculptured expression of a thought, hence, the representative form, the standard expression of something, the criterion. The three passages cited specify particular instances in which the pastor is to stand forth as a model to his flock.

And, first of all, our attention is invited to

THE PASTOR'S HUMILITY.

Peter places his admonition "to be ensamples to the flock" in opposition to a warning, "not to be lords over God's heritage." *Kataxυριεύειν*, literally, means "to lord it over."¹⁾ According to Cremer it is not simply synonymous with *xυριεύειν*; the latter means to rule, the former, to rule with violence, to subdue, to become a despot.²⁾ The peculiar contrast, then, which Peter introduces in this passage would seem to justify this proposition: He who lords it over God's heritage cannot be an ensample to the flock.

Kataxυριεύειν was what the Savior, on a certain occasion, charged the Twelve with, as the context shows.³⁾ The mother of James and John had asked the Lord for preferment for her sons. She had been the first in the select company of the Lord to manifest ambition. And when the matter became mooted among the other disciples, they, too, by the indignation which they showed, had revealed an ambitious, highminded, and jealous spirit. It was then that the Lord administered a solemn rebuke to ecclesiastical arrogance and quelled the first uprising of the hierarch.

1) Cf. Matt. 20, 25. Mark 10, 42. Acts 19, 16.

2) Cremer, Bibl.-theol. Wörterb., 7. ed., sub *kataxυριεύω*, p. 553.

3) Matt. 20. Mark 10.

And when Peter, who had been present at this scene, years after wrote those words to "the elders" in his First Epistle: "Neither as being lords over God's heritage, but being ensamples to the flock," was there not perhaps a recollection awakened in his mind of that occurrence? The use of the same word, *κατακυριεύειν*, would seem to suggest this.

The first obstacle, then, which must be removed, before "God's heritage," *i. e.*, the true believers, will take pattern after their pastor, is greed of honor on the pastor's part, a desire to exercise a greater influence and to be accounted more than an ordinary follower of Christ. True, the command to "be an ensample" seems to imply that the pastor should excel his parishioners in that thing wherein he is to be their model. But that cannot justify any arrogance on the pastor's part in assuming that he thus excels. For the desire of lordship is just a thing from which the heritage of God is to be free; hence, he who is the called teacher and guide of the heritage must renounce arrogance, pride, in the first place. Peter here inculcates a paradox: the model pastor will rise in the estimation of his flock in proportion as he sinks in his own; his influence will be greatest when he avoids the appearance of wanting to exercise it; his example will be brightest when in his heart he considers himself a warning to others; he will be the *dominus*, indeed, in his parish, when he calls himself "your humble servant," and means it. "Ye know," says He who is *dominus dominorum*, "that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. *But so shall it not be among you:* but whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister and to give His life a ransom for many.'"¹⁾

1) Mark 10, 42—45.

The exemplary conduct of the pastor begins with the chapter of humility—beyond doubt, the cardinal Christian virtue. The entire economy of grace may be said to deal with this vexing question: How can the pride of the spirit of mortals be effectually broken, and the broken-hearted be comforted and kept humble? The sacred pages are teeming with impressive appeals to be humble; and they are meant primarily for the pastors; for, *qualis rex, talis grex*.

The Christian pastor is the representative of the King of kings. But this King entered the capital of His country riding upon the humble beast of burden, the symbol of meekness, not upon the prancing steed, the herald of might. He came surrounded by a band of herdsmen and fishermen, waiving the imposing grandeur of an earthly pageant. He did not receive the courtly homage of the peers of the nation, but was delighted with children's hosannahs. He was crowned, not with the imperial diadem, but with thorns. This great Potentate stood pleading before His people thus: "Take my yoke upon you and learn of me: for I am meek and lowly in heart."¹) He seemed to stake the success of His mission upon His serving attitude and His unassuming ways. Paul, in exhorting the Philippians to humbleness of mind, says: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." And the best illustration which he can offer of such a mind he introduces in these words: "Let this mind be in you which was also in Christ Jesus."²) And here is an object lesson administered by the Savior Himself to the first Christian pastors: "He sat down, and called the twelve and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in my name, re-

1) Matt. 11, 28.

2) Phil. 2, 3. 5.

ceiveth me, and whosoever shall receive me, receiveth not me, but Him that sent me.''¹⁾ Also in the care of the little ones of the flock, the pastor is to evince his humility. There is to be nothing too small, too lowly for him in the service of his Master.

When Christ thus assigns to the pastor his humble station among the flock, it is plain that He wishes the pastor to keep that station, and that the pastor cannot leave it to ascend to a higher one by any means, which Christ is willing to furnish him, or of which He would approve. Hierarchical pretensions will always necessitate the sacrifice of other Christian virtues besides that of humility. Truthfulness, uprightness, fair dealing go by the board; deceitfulness, fraud, lying, hypocrisy, plotting, scheming, are resorted to in order to carry ambitious ends. The history of popery and of Romanizing tendencies in the Protestant churches shows this. Ambition has never conquered unless allied with the arts of deception.

Nor has it enjoyed its spoils in peace. What was gotten by force has to be retained by force. The strain which the first ambitious effort began to exert upon the mind has to be continued. On the other hand, the quiet, unassuming, humble pastor is the happiest of all mortals: he enjoys the confidence of his surroundings; his mind is not agitated by fear of losing honor, distinction, authority; for all those things he has laid down outside the threshold of the ministry. He increases his influence through being accounted disinterested. His counsel is likely to prevail, and his very wishes are respected. A wise pastor will gain the good will and confidence of his parishioners, not by presuming to be above them, but by making them understand that he is and wants to be one of them. If he holds any prerogatives, it is not by a claim on his, but by a willing grant on their part.

1) Mark 9, 25—27.

Moreover, a Lutheran pastor has in the history of his church a strong reminder against pastoral arrogance. It was by the service of the Lutheran church that the blasphemous claims of the Vicar of Christ, so called, were successfully met and defeated once for all times. The German Reformers who faced the bragging emissaries of Rome at Worms and Augsburg struck a mortal blow at the entire anti-Christian hierarchy and overturned its self-reared throne. Frequently the Lutheran confessions call upon the clergy to remember the days of old, the priest-ridden past and the Babylonian bondage of God's heritage under popery.¹⁾ Even to-day all Christendom stands beholden to consistent Lutherans for their faithful and untiring testimony against the unresting aggressiveness of power-loving Rome.

Pastors of the Lutheran Missouri Synod will readily recall the sorrows of their forefathers half a century ago. We think of Stephan and the downtrodden Saxon congregations in Perry County. What an ocean of woe rolled in upon those German pilgrims from the proud heart of one man! What agonies of soul did his wanton edicts excite and nurse to their full growth of despair! What an ugly stain was this man permitted to place upon the first pages of the fair record of our organization! And how dismal was the end! Our Lutheran Zion in this country was not to be built by the labors of such a man; he had to be removed before the building could be begun. And when the real work of building was commenced, behold the change in the character of the pastors who led in the van! The forests along the banks of the Obrazos River are reverberating with the sounds of axes, saws, and hammers wielded by men who in their mother country should have been accounted worthy of highest church and state honors. Men of scholarly attainments built with their own hands and in the sweat of their

1) Cf. Augsburg Confession, Art. 28, §76—78, N. M., 2. ed., p. 140. Ibid., p. 118: "Bishops should demean themselves," etc. Apology, Art. III, §111—114, p. 196 f.

brows the humble log-hut at Altenburg, in which they afterwards taught the languages, science, and theology. And when we think of Dr. Walther's residence of two rooms in a squalid, smoky quarter of St. Louis, and of his niggardly salary,—of Wyneken's intrepid excursions into the forests of Ohio and Indiana,—of the frugality, the pinching economy, the almost ascetic plainness which used to characterize the homes of our early pastors, and of their courage which did not quail at the meanest drudgery—when we think of these things and compare with them the wonderful results of labors undertaken in such a spirit, pastoral humility stands before us divinely blessed, noble, inspiring.

“Time flies, and conditions change.” True enough; however, that would merely prove that humbleness must be practiced now under different circumstances; but it must still be practiced. The pastor should, indeed, understand the needs of his time and station, and adapt himself to them, but he must not imbibe the spirit of a haughty age.

In 1 Tim. 4, 12 special directions are given to a young pastor. As a rule, youth is accorded special liberties. We offer the fact of a person's youthfulness as an explanation for his defects, or a reasonable excuse for his wants. We do not measure his capabilities with the standard of tried experiences. We are willing to be lenient, indulgent, awaiting developments. It is well that the young pastor should share these privileges. Nevertheless, also the young pastor is to be *τύπος*, a model. His youth must not be used against him. Shallow and insipid old age, empty-headed know-alls, and undiscerning young members of the congregation are apt to belittle the young pastor, *merely because he is young*. This the young pastor may not tolerate. “Let no one despise thy youth.” He should pocket a personal affront, and bear in mind that he cannot command that degree of reverence which is accorded venerable old age, but he must not suffer the office vested in him to lose in dignity on account of his personality. His people must understand that even

in the mouth of a beardless youth, fresh from the seminary, yea, of babes and sucklings, the Word of God is still the power of God unto salvation, and demands respect from all. —On two other occasions Paul manifests some anxiety regarding the reception which his young charges, Timothy and Titus, may receive. Hence, he considers this a matter of some moment.

In a word, then, Paul here urges the young pastor to bear himself in such a manner that no one shall have occasion to revile his office for the sake of his tender years. Although he is young, and many of his parishioners are old, nevertheless he is their leader. Old pupils have sat at the feet of young teachers before: the Jewish rabbis listened with amazement to the interpretation of Scripture by a twelve-year old youth; Jeremiah, "the child," was set up "as an iron pillar and brazen walls against the whole land;"¹⁾ young Samuel became the Lord's messenger to his superior Eli. Yea, the Lord was better pleased with young Samuel than with old Eli, who did not govern his house well. "*Τύπος* = ratio parandae verae auctoritatis," says Bengel in his gloss to just this passage.

And now the apostle proceeds to enumerate the things wherein even the young pastor should be a model.

THE PASTOR'S LANGUAGE.

First, "*ἐν λόγῳ*—in word." Bengel's gloss reads: "in sermone, publico et privato." Cremer takes *λόγος* to be the opposite of *ἔργον*, which would come to the same thing: *ἔργον*, the pastor's action, *λόγος*, his language.

In the important office of a pastor not only what is said, but also how it is expressed, is of great moment. As to the matter of his talks, public and private, that is furnished by the holy Scriptures. The pastor, as such, has no business to give his classics or his science or his history

1) Jer. 1, 6. 18.

an airing before his parishioners. If the congregation is itching for a dissertation on the merits of the style of Emerson, or on the scientific value of the observation of the transit of Mercury, let them go to a professor of literature or astronomy. The Christian pastor is too good for such things. As to the manner of his talks, his choice of words, the pastor, if he is a wise man, will choose that, too, from the Scriptures, and will stock his mind with a rich vocabulary of Bible words and phrases. For the mysteries of God cannot be expressed in more striking or apter terms than in the words to which the Spirit gave utterance.

There are objections to this course. It is held that every Christian has his Bible and can read it for himself; and if the pastor is to do nothing but recite chapters from Scripture, what is the use of teaching him the classics and dogmatics, etc., for ten years? Why not simply direct him to memorize the Scriptures and then ordain him? The objection is hasty. The pastor, as teacher of his congregation, must enable his members to understand and to apply to their individual needs the Word, which God has spoken to all men. He is the called interpreter and enforcer of God's Word to his people. And how is he to interpret? *Scriptura scripturam explicat*. He must explain his text by pointing out such other passages as have a bearing on it; and he must bring his parishioners face to face with those divine truths which they are as yet ignorant of, or which they practically ignore. And only so far as he does this, does he preach Scripture to them. He may set forth and illustrate the truths of Holy Writ in the common language of men; but there is a peculiar power and an extraordinary light in the passages which he cites in proof of his teaching.

Paul was a very successful pastor. But he had great trouble through the language which he used. At Corinth prejudice was excited against him because of "his contemptible speech." And Paul, in a manner, concedes this

point, when he says: "Though I be rude in speech, yet not in knowledge." Still, he made it his boast, that he came not "with excellency of speech," that his "speech and preaching was not with enticing words of man's wisdom." And he urges Titus to use "sound speech that cannot be condemned;" for he wants pastors "not to give offense in anything, that the ministry be not blamed."¹)

There is a language of the children of God, sober, chaste, and plain; and there is a language of the children of this world, bold, filthy, and equivocal. There is a Bible English and a newspaper English. The choicest gems of secular literature do not sustain a comparison with the beauties of the sacred volume. The Unitarian who, in addressing a Boston audience, cited Scripture and then wished to improve upon it by adding, "Or, as Shakespeare has better said," displayed poor taste. A Webster in his audience would have risen to rebuke him, and Shakespeare himself would have declined the compliment as an insult. The Chicago professor who saw fit to employ his abundant leisure in ridiculing the language of sacred poetry in use in the churches, was rightly served when editors and cartoonists of the press of his city turned against him.

Scripture has in a number of places recorded the speeches of men. This matter affords interesting and instructive study. *E. g.*, let one compare the speeches made at the trial of Paul at Caesarea:²) there is the shrewd "orator" Tertullus, skillful in the use of *captatio benevolentiae*, fawning to obtain the good will of Felix, and suddenly waxing bold and cruel when he attacks the prisoner. Next comes the simple reply of Paul, which, by its plainness and modesty, impresses even the heathen Felix. Later on we find the two speeches of Felix to Agrippa, first the one in private, undecided, hesitating, halting; then the one in public, pompous, ponderous with its pleonasms and hyper-

1) 2 Cor. 6, 3.

2) Acts 24—26.

boles; and finally we hear Paul once more in his straightforward answer, gentle yet strong, reserved yet bold.

We shall have occasion once more to revert to this topic of the pastor's language, and proceed now to

THE PASTOR'S CONVERSATION.

The scriptural meaning of *ἀναστροφή*, which our Bible has translated by "conversation," may be found by comparing a few parallel passages. In Hebr. 13, 18 we have the verb *ἀναστρέφειν*, which is there translated by "live." 1 Tim. 3, 15 this same verb is translated by "behave." The noun occurs *e. g.* 1 Pet. 3, 2: "Your chaste conversation coupled with fear." And the close connection, by a relative pronoun, of this verse with the two following verses may throw still more light on the meaning of *ἀναστροφή*. In the following verses the apostle censures the vanities of dress and style. A person's "conversation," then, embraces also these things. The noun *ἀναστροφή* occurs again 2 Pet. 2, 7: "Just Lot, vexed with the filthy conversation of the wicked." And here again we are helped by the context; for the next verse reads: "For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds."

Ἀναστροφή, then, is a person's manner of living, his deportment, his style of dress, his table and fare, the furniture and equipment of his lodgings, his social relations and intercourse, that which gives him a standing, a character, in the community, that which may at any time become the topic for reflection, or gossip, on the part of his fellow citizens. In a word, *ἀναστροφή* is conduct in the broadest sense.

No man's conversation after the fall is unimpeachable. Christ had to "redeem us from our vain conversation received by tradition from our fathers."¹) After regeneration the converted are only gradually turned away from the things on which their worldly mind doted before. They

1) 1 Pet. 1, 18.

learn that all those things are doomed. "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."¹⁾

No pastor's conversation is perfect. He is in the world and partakes of the things of the world. He is not unaffected by what is going on about him. The current of the times may sweep him along, upsetting his better judgment, and making him afterward to be secretly ashamed. This is especially so when the pastor has under his charge a worldly-minded congregation, a congregation strongly imbued with the spirit of the world and honeycombed with the vanities of worldly men. In imperceptible degrees the pastor may be led to conform to these things, until he is governed by them to a greater extent than he is himself aware of, or is willing to concede to his observing and concerned friends. It is a shallow claim that in indifferent matters the pastor should not conjure up scruples against himself. Not everything which creates no surprise in other persons' conduct will be viewed with the same unconcern in the pastor's conduct. Let him try, *e. g.*, to invest a hundred dollars in speculation, or sue a bad debtor, and watch the result. Even worldlings feel that a Christian pastor whom they observe speaking and acting in the fashion of the world is not what he ought to be.

Not wanting to advocate eccentricity and quixotism on the part of the pastor, it must, nevertheless, be held that in his private and public conduct the pastor should differ from the average man of the world. A Christian pastor should stand like a rock in his community amid the ever-changing vanities of the world, and a Christian parsonage should be like a spiritual oasis in this worldly desert. It is easily understood why the agnostic Brehm could become so much impressed with the peace, tranquillity, and almost sacred air of the homes of evangelical pastors in all lands,

1) 2 Pet. 3, 11.

that he did not hesitate to tell the infidel Turnverein of St. Louis, much to their disgust, that in all the world the spot where he loved best to linger was in an evangelical pastor's home and family.

Next the apostle notes

THE PASTOR'S CHARITY.

The Greek term is *ἀγάπη*. Bengel in his gloss to this term refers to 2 Cor. 6, 6, where patience and a benevolent disposition are mentioned as some of the choice gifts of the Holy Spirit. *Ἀγάπη* is the apostle's theme in 1 Cor. 13, and the entire chapter may be considered a divine interpretation of this term. Cremer informs us that this word is not used by profane Greek writers; they speak of *στοργή* and *φιλία* and *φιλαδελφία*, but the exact idea which New Testament Greek expresses by *ἀγάπη* appears to have been unknown to them. This word was coined in heaven and was thence sent into this vale of misery in the incarnation of the Son, whom Paul in Col. 1, 13 calls *υἷον τῆς ἀγάπης*, the Son of the Father's love—literally rendered. Christ is not only the Beloved of the Father, but also the living expression of the love of God to all men.

The pastor should excel his flock in love. As he *speaks* to his congregation of Him "who loved us and gave Himself for us," so he must also *show* them in practical instances the love of Christ: in the quelling of strife, in the dissipating of false suspicions, in the reversing of uncharitable judgments, in the bearing of weak members, in the reuniting of severed bonds of friendship, in the relief of the suffering, in the soothing of pain, in the appeasing of hunger, the protection of orphans, the drying of widows' tears, the befriending of the poor and forsaken.

The pastor should also be active and foremost in deeds of love, or charity. The last census reports (1890) have shown, amongst other things, that Lutheran pastors, as a rule, receive meager salaries. Accordingly, they will very

often feel embarrassed in trying to answer the numerous demands made upon their charity, and will regret that they cannot personally forward charitable undertakings begun under their direction in such a manner as to emphasize their appeals to others by their own bounteous acts. Close economy, conscientious husbanding of his slender means, however, enables even a poorly salaried pastor to become a shining light to his congregation in deeds of charity. And with the pastor's increase in the grace of giving, the Lord multiplies to him the means wherewith to practice charity.

By an existing sentiment the pastor is granted certain immunities. He is told that what is wanted of him is not financial, but moral support. He is virtually asked to *speak* his share in behalf of charity, and excused from *doing* his share. The pastor will do well if he does not rely on this immunity; it may become a bane to his faith. The pastor's old Adam is just as cunning a knave as anybody else's old Adam; and this old Adam can with astonishing readiness draw from the popular sentiment, that the minister *must* not give, this other, that the minister *must* not give.

Pastor Wyneken's oft-emptied flour barrel, his well-worn garments, his sacrifice of his shirt in order to decently robe a corpse for burial, were, in their way, among the most powerful sermons which this servant of Christ preached. Practical charity reveals in its agents a spirit of unselfishness and a willingness to make sacrifices. Such was the spirit of Him who laid down His life for us. His spirit passed over to His early followers. *Ἀγάπη* conquered many a pagan heart in the first centuries of the Christian era. "Behold their love!" the heathen cried, wondering at the unrelenting charity of Christians. *Ἀγάπη* can do as much in our time. It is this virtue in a pastor that makes most for his ultimate success among the hardened, and endears him to his own flock. They know that their pastor loves them, and judge all his utterances and acts from that motive. Also to the stranger and outsider the home of such a pas-

tor is like the friendly inn by the wayside, where not the cold cheer of verbose pity, but the substantial comforts, which the compassionate heart and the gentle hand are able to procure, await the weary and heartbroken wayfarer.

We have been warned that, as the end of all things draws near, "the love of many shall wax cold."¹) The Lord has not excepted the clergy in this prophecy. Our age is loud in protestations of charity, but barren in genuine deeds of charity. Let the Christian pastors, by their own example, show to the blind world and to their drowsy members the power of that love which once overcame the most stubborn hearts.

(To be concluded.)

Theological Review.

Sermons on the Gospels of the Ecclesiastical Year by *Henry Sieck, Pastor of Mount Olive Lutheran Church, Milwaukee, Wis. Part First. St. Louis, Mo. Concordia Publishing House. 1902. Price, \$1.00.*

This octavo volume of 229 pages contains 37 sermons on the Gospel lessons from the First Sunday in Advent to Pentecost Monday which we heartily endorse and recommend to our readers.

"For here we have the same doctrine, pure and unalloyed, the same precious truth of God which the apostles and prophets set forth by divine inspiration, which was professed by the martyrs, was voiced forth in strains of spiritual song, was cherished by our fathers, is held in sacred esteem by ourselves, and is being, God grant it, handed down to our children and children's children, also in the language in which this volume speaks, and in which these sermons were preached. Every page of the book bears testimony that the preacher and his hearers continue steadfastly in the apostles' doctrine."

As a fair sample of Rev. Sieck's simple, direct, and lucid style and manner we quote a paragraph from his ser-

1) Matt. 24, 12.

men in "The doubts and offenses of human reason concerning the suffering and death of the Son of God," based on Luke 19. 31—43, which reads as follows:

Though the disciples could not help understanding the literal meaning of Christ's words when He said, *'Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked and spitefully entreated, and spitted on; and they shall scourge Him, and put Him to death: and the third day He shall rise again.'* still this saying was hid unto them. Doubts entered their minds as to the true meaning of these words. They took it for granted that these words could not be taken in a literal sense. And what were their doubts? They evidently considered it both impossible and unnecessary that their Lord and Master should suffer and die. Impossible they deemed it. Had they not heard Him say time and again that He was the true Son of the living God? Had they not beheld with their own eyes that nothing in this world could withstand His divine power? Had they not recognized in Him the divine Master who had conquered all diseases, all the demons of hell, and even death? And how often had His enemies attempted both with force and with subtlety to apprehend and to kill Him! At Nazareth they had led Him to the brow of the hill whereon the city was built, that they might cast Him down headlong. And how did He escape? Passing through the midst of them He went His way. At Jerusalem they had sent officers to take Him prisoner. The officers went and found Him preaching in the market place. His divine words so affected them they could not lay hands upon Him. Upon their return, being asked, 'Why have ye not brought Him?' they made answer, 'Never man spake like this Man.' In the temple the Jews had gone sheer mad when the Lord declared unto them, 'Verily, verily, I say unto you, Before Abraham was, I am.' They took up stones, stood around Him in a circle, and made preparations to stone Him to death. He seemed doomed right then and there. And how did He escape? Majestically going through the midst of them, He passed out of the temple. No arm was able to move, no stone was hurled at Him. Of such things had the disciples been eyewitnesses. Hence their doubts as to the possibility of Christ's falling into the hands of His enemies to suffer and to die."

May part second of this excellent postil soon follow the first.

F. B.

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THEOLOGICAL QUARTERLY.

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THE UNREASONABLENESS OF UNBELIEF.

When John Locke wrote *the Reasonableness of Christianity*, and John Toland, his *Christianity not Mysterior*, they were both rationalists, though Toland went a step beyond Locke, altogether discarding revelation as an unnecessary crutch with which he had seen his predecessor hobbling before him. We know that Christianity is indeed mysterious, that the gospel of Christ is a hidden mystery unless it be revealed to the minds of men. We know that no amount of observation and speculation of human reason, no process of induction or deduction, from whatever analogies or premises, can establish one single article of the Christian faith. It was one of the fundamental errors in mediaeval scholasticism when the schoolmen endeavored to demonstrate the reasonableness of Christian dogmas before the tribunal of the human understanding. Anselm's "*Credo, ut intelligam*" was, in principle, as truly, though not in the same degree, unsound as Abaelard's "*Intelligo, ut credam*." The "father of scholasticism" deceived himself and his friend Boso when he endeavored to *prove that God was made man by necessity*, and to prove it in such a way as to satisfy by reason alone both Jews and Gentiles.¹⁾

1) "*Cum enim sic probes Deum fieri hominem ex necessitate, ut . . . non solum Judaeis, sed etiam Paganis sola ratione satisfacias.*" Anselmi *Cur Deus homo*, Lib. II, cap. 22.

Every truth of the Christian religion is like the peace of God, *which surpasseth all understanding.*¹⁾

But while we are aware that Christianity is and must remain a revealed religion and as such *above* human reason and philosophical demonstration, we also maintain that it is not against sound reason, or nonsensical. The doctrine of the Trinity in Unity cannot be established by mathematical demonstration; but no mathematical truth is incompatible with this doctrine, so that the one must fall if the other should stand. The doctrines of inspiration, of the atonement, of justification, of conversion, of predestination, are in no wise unreasonable. Unreasonableness is not on the side of faith, but on that of unbelief. *The fool hath said in his heart, There is no God.*²⁾

Atheism, this most far-gone form of unbelief, is certainly not reasonable. It involves the denial of a first cause, of a supreme will, of a specific difference between right and wrong, good and evil, of moral responsibility, and, ultimately, of reason itself. This form of unbelief is, however, unreasonable not merely because of its radical character. It differs from other forms of the negation of religious truth only in degree, also in point of unreasonableness. The denial of the doctrine of inspiration, a fundamental error of modern theology, is as truly unreasonable as any other form of unbelief, and entangles its teachers and their disciples in a maze of inconsistencies and absurdities. We teach and believe that the Bible is the written word of God, given by inspiration of God. This is an article of faith, not a result of human speculation. But it is certainly not unreasonable, that God, the supreme Intelligence, the Lord over all, the Savior of a fallen world, should communicate with intelligent beings, should make known his will to his subjects, should teach those whom he would save the way of salvation, and to do all this in a way to secure the achievement

1) Phil. 4, 7.

2) Ps. 14, 1.

of his purposes. What is reasonable in rational men, in human rulers and legislators and benefactors and teachers, is certainly not unreasonable in God. It is not unreasonable that he who would employ human speech to utter what is in his heart and mind should choose and arrange his words with a view of making himself understood by those whom his utterances concern. It is not unreasonable that he who would speak with authority and on matters of great and grave importance should exercise particular care in the use of his words. It is not unreasonable to assume that a writer or speaker means what he says until we have sufficient reason to assume that he does not say what he means.

Let it be distinctly understood that we do not believe any doctrine of Christianity because it is not unreasonable. Our test of the truth of a doctrine is not its compatibility with common sense, but its conformity with the word of Scripture. Yet we deem it more reasonable to believe what we find in a book which stands unconvicted of error even before the tribunal of sound reason, than to side with unbelief contrary to sound reason in theory and practice.

To begin with modern "scientific" theology in general, we say that in theory and practice it is but a form of unbelief and, as such, thoroughly unreasonable. As scientific theology, this monster professes to be a product of speculation, which "proceeds aprioristically," by way of speculative thinking, which "engenders its thoughts from out of itself," proceeding "from the supposition that all thoughts lie included in human consciousness and must only be drawn forth therefrom by its reflection on itself." Now, this theory for the establishment of theological truth is in itself unreasonable, inasmuch as it is tantamount to a denial of all theological truth properly so called. Theology is the aggregate of truths concerning God and the properties, will, ways and counsels of God, and of their execution. To seek these truths by speculative, aprioristic thinking is to abandon every prospect of ever finding them. Even the

true nature and properties of created things cannot be known by mere speculation. All truths of whatever kind must be sought at their proper sources, and the truths concerning things external to our mind cannot have their source in our mind; for the source of all the truths concerning the nature of a thing is that thing itself. The truths of Bacteriology must be sought and found by studying the bacteria, or not at all; no amount of star-gazing, with or without a telescope, will do it. The sources of information on common law are the Reports, not the Statute Books and the Session Acts, where you will study Statute Law, and there is very little Botany to be learned from the *Corpus Juris*. Thus, also, the source of all truth concerning God and Divine things is God, and as God cannot be seen or otherwise studied directly by our organs of observation or investigation, and *the things of God knoweth no man, but the Spirit of God,*¹⁾ God and the things of God can be known only as and where he has revealed himself. It is even more unreasonable to think of acquiring the material for and construing a system of Theology by speculation, than it would be to study human anatomy by investigating the moon, or to construe the nature, form, and habits of the Kangaroo from a German Professor's moral consciousness.

It is true—thank God!—that in the systems of some of our “scientific” theologians there are still some “things of God,” some theological truths, to be found among the dross and rubbish of their drunken and crazy philosophy. But they deceive themselves and their audiences and readers if they believe and make others believe that these truths were, as their errors may be, the products of their speculative thinking. These truths they have learned at their mothers' knees, or from Luther's Small Catechism before confirmation, or from Paul Gerhardt's “*O Haupt voll Blut und Wunden*,” or from Moses and the prophets, the apostles

1) 1 Cor. 2, 11.

and evangelists, before, or even after, they had learned to use the scissors of higher criticism. Their pretended speculative exhibition is like the juggler's performance, who apparently produces from a silk hat borrowed in the audience the young rabbits he had stowed away in his sleeve. The deception is perfectly reasonable in the juggler, who, though he may, as he frequently does, assume the title of "Professor," advertises as a juggler, or, as his handbills and posters may have it, a "prestigiator;" but just how reasonable such practices are in a man who occupies a chair in a university and holds forth as a "theologian" and a man of science is a question which will, perhaps, be decided by the Meteorological Section of some twentieth century Academy of Sciences.

Speculative Christian theology, then, is a most unreasonable fraud going under a false name, being neither Christian nor theology inasmuch as it is speculative, and not speculative where it is Christian theology; and a *contradictio in se* or *in adjecto* is not scientific, but nonsensical.

Nor are the parts of this impious fraud any better than the whole. The *locus De Scriptura* in modern scientific theology is a preposterous mass of inconsistencies. It speaks of "Holy Scripture" as being of "divine authority," "the infallible rule of faith and practice," of "the teachings of Scripture," of "inspiration," even "plenary inspiration." And yet, if the Bible were what modern unbelief under the guise and title of theology would make it, the Bible would lack all those qualities for which we would reasonably look in a book with "Holy Bible" on the title page, a book of authority, even divine authority, a rule, even infallible rule, of faith and practice, a book embodying teachings concerning divine things.

As to the authorship of the Bible we hold that the Author is God. Hence it is consistent that the book should bear the title of "Holy Bible," since that is holy which is from God or has to do with God. Being the book of

God, the Bible can claim divine authority and serve as an infallible rule of doctrine and practice. Coming from a supreme intelligence as utterances of what was in the mind of God, the Scriptures are profitable for doctrine, apt to teach, *i. e.*, to convey to the mind of the learner the truths which are in the mind of the teacher. Modern theological unbelief does not know the author or authors of the Bible. The Elohist, the Jehovist, the Deuteronomist, the Great Unknown, not one of whom even wrote a whole book, the post-exilic Minstrels, the irenic novelist who wrote the Acts, the various anonymous contributors to the Gospels and Epistles, who were they all? Nobody knows; nobody can even guess with any measure of certainty. Why should such a crazy quilt patched together promiscuously of scraps of doubtful or unknown origin be called Holy Bible, the Book of God? What claims to divine authority has a second century story composed by an unknown author with a view of covering up what the critics consider a most important and fundamental historical truth, the antagonism between Petrinism and Paulinism in early Christianity? Is it reasonable to apply as an infallible rule of faith and practice what we find in a collection of literary fragments composed, nobody knows by whom, dovetailed or loosely stitched together, nobody knows when, and replete with errors and irreconcilable contradictions, both doctrinal and historical?

How little the Bible of modern theological unbelief can be reasonably considered of divine authority and applied as a rule of faith and practice is, furthermore, apparent in view of the denial of verbal inspiration. "The divine authority is not in the style or in the words, but in the concept," says Dr. Briggs.¹⁾ Is this a statement worthy of a rational mind? Let us see. Scripture is that which is written, concepts not in the mind in which they were conceived,

1) *Authority of Holy Scripture*, p. 32.

but uttered or laid down in writing. It is the very end and purpose of writing to utter or set forth in and by means of the written words the concepts they are to signify, so that the reader may find these concepts, not in the writer's mind, but in the written words in which they are exhibited. By the choice and arrangement of his words the writer indicates to others what concepts he would convey to them. It is not fair or reasonable to judge of a speaker's utterances unless we have the words he employed. When in a cable dispatch utterances offensive to American ears are ascribed to a foreign potentate, a careful American editor will cautiously withhold his criticism until the speaker's own words are before him. And when a speaker fears that his words might be incorrectly reported, he may reduce to writing what he would say and read from his manuscript, so that at any time he may point to the *ipsissima verba* by which he gave utterance to his concepts.

The relation of words and concepts is of special importance where a "scripture," a written instrument, is to serve as an authoritative "rule of doctrine and practice." A man's last will and testament, written and executed in due form, is the rule according to which his estate shall be disposed of after his death. The law supposes that the testator had in his mind what he willed concerning the disposal of his estate, and if an instrument purporting to be his testament be produced, but it has been proved to the satisfaction of the court that the testator, when the instrument was - executed, was insane and, therefore, incapable of having rational concepts or giving them adequate utterance, probate is denied, the instrument is not recognized as a testament. But when the will has been admitted to probate, the concepts of the testator are looked upon as set forth in the words of the written instrument. It is the testator's language, the words and phrases he employed, the expressions and modes of expression given or indicated in the instrument itself, whence his intention must be ascertained.

A few extracts from a well-known law writer will corroborate what we say.¹⁾ "A will in modern times is a written instrument; and the interpreter of such an instrument must draw his conclusions from an accurate study of the document itself, unaided by external testimony. For what the instrument, once admitted to probate, says plainly upon its own face is not to be disputed by evidence *aliunde*."²⁾ "The cardinal rule of testamentary construction, as already intimated, is that the plain intent of the testator *as evinced by the language of his will* must prevail, if that intent may be carried into effect without violating some deeper principle of public policy."³⁾ "It is the intention of the testator *as expressed* in his own will which governs; and this intention must be discerned *through the words* of the will itself, as applied to the subject-matter and the surrounding circumstances. In other words, the plain and unambiguous *words* of the will must prevail and cannot be controlled or qualified by any conjectural or doubtful constructions growing out of the situation, circumstances or condition of the testator, his property or the natural objects of his bounty."⁴⁾ "The struggle in all such cases,' observes Judge Story, 'is to accomplish the real objects of the testator, so far as they can be accomplished consistently with the principles of law; but in no case to exceed his intentions fairly deducible from *the very words* of the will.' In fine, where the meaning of *the language* of the will is plain, the court of construction does not go outside to discover what the testator intended."⁵⁾ "All other things being equal, the natural and literal import of *words and phrases* is presumed to have been intended; and *each word* is to have its effect, if the general intent be not thwarted thereby."⁶⁾ "Nor will language be distorted or meddled with, whose meaning is clear, for the sake of correcting that which extrinsic proof might show to have been

1) The *Italics* in the quotations are our own.

2) Schouler, *Law of Wills*, II ed., § 465.

3) *Ibid.* § 466.

4) *Ibid.*

5) *Ibid.* § 467.

6) *Ibid.* § 477.

a mistake of fact on the testator's part; nor words supplied which it is not evident that the testator intended to use."¹⁾

What if in the face of all this a lawyer should appear in court and contend that "the authority of the will is not in the style or in the words, but in the concept"? And is it not a most unreasonable arrogance that a theologian should throw aside the words of God's written will and testament as of no consequence, where, as in all written instruments, the words are the real and intended signs whereby the intended sense is to be signified? The two questions to be satisfactorily answered, before a human will and testament is allowed to work as a rule of action concerning temporal things, are these: Who made the will? and What does the will say by the words of the will? This is reasonable. The court allows no doubts to remain as to the authenticity of the document before admitting it to probate, and where doubts have arisen, they must either be removed to the full satisfaction of the court, or probate is refused and the instrument rejected. And the court allows no doubts to remain as to the words of the document and their meaning. When, in a recent will, legacies had been bequeathed to "the mission of the heathen of the Senate of Missouri," and to "the mission of the Negroes of the Senate of Missouri," the Upper House of the Missouri Legislature received the news of such bequests with uproarious laughter, and the testator's heirs contested the legacies. The court, however, being satisfied that the instrument was the testator's will, and that his words had an intended meaning, enquired what he must have meant by the words, "Senate of Missouri," and by a careful investigation found and ascertained beyond a doubt, that he meant the "Synod of Missouri, Ohio, and other States," and the legacies were duly turned over to the Missionary Boards of that body. If all this is reasonable, as it surely is, then the conduct of a class of men who

1) Ibid.

ascribe normative authority to a book of unknown or doubtful origin, the words of which they set aside as of no essential significance or consequence, is most unreasonable and worthy of a parliament of fools rather than of a profession of rational men.

Another kind of human "scriptures" which serve as rules of practice are the written laws as we find them in human statute books. Here, too, the concepts of right which were in the minds of the legislators are set forth in the words of the statutes. These concepts may be wrong, as when they are in conflict with the fundamental law of the state. But what these wrong concepts are, must appear from the words employed to utter them. When a Supreme Court pronounces such faulty statute unconstitutional, it does not reject the concept and retain the words, but sets aside the faulty concepts as expressed in legally objectionable words, and the whole statute falls to the ground. When the words of a statute are not sufficiently clear and precise, the Supreme Court will interpret the words and determine what the accepted meaning shall be, if the words admit of a meaning in keeping with the purpose of the statute and with the fundamental law. When the judge in court lays down the law to the jury, he must be very careful in the choice of his words, and even the attorneys must guard their language in addressing the jury and in examining the witnesses. Among the twelve reasons for a new trial urged by the defense in a recent trial, "the chief reason was that Attorney Maroney, in addressing the jury, used an improper expression." Thus, also, it is of importance to allow or induce a witness to use his own words in stating what he knows, and a question of the examining attorney which puts the words into the mouth of the witness is objectionable as a leading question, and if allowed to go and remain on the record, may be considered sufficient cause for a reversal of the judgment by an appellate court before which such record may come. All this is reasonable. In all these in-

stances, a legislator, a judge, or an attorney would deserve being rebuked or laughed to scorn if he were to plead the insignificance or minor significance of words or expressions and the all-importance of the concepts. But when a Doctor of Divinity and Professor of Theology, discoursing on "the law and the testimony" of God,¹⁾ declare *ore rotundo* that "the divine authority is not in the style or in the words, but in the concept," his hearers look wise and salaam the exalted prodigy at whose great feet it is their cherished privilege to be most unreasonably humbugged.

It is, of course, but another inconsistency, when these same men, in their critical gambols, with an astounding expense of time and labor base and construct their chief arguments precisely upon the *words* of the books upon which they sit in judgment. Whence do they call one of their fictions the Elohist, and another, the Jehovist? Because they find the *word* Elohim in certain parts of the text they are about to dissect, and the *word* Jehovah in others. And thus they go on and compare and group and count and tabulate and schedule *words* whereby they endeavor to show identities and diversities of authorship, determine the time when and the circumstances under which a text may or must have originated. "That the epistle to the Colossians does not come from Paul can be maintained by cogent reasons," says Hilgenfeld,²⁾ and among these cogent reasons he gives this: "Paul, who always gives the Jews precedence before the Gentiles, cannot have written, Col. 3, 11, *Ἕλλην καὶ Ἰουδαῖος*."³⁾ To argue thus, it was necessary to consider the *words*, not only of Col. 3, 11, but also of Rom. 1, 16; 2, 9; 2, 10; 3, 9; 10, 12. 1 Cor. 1, 24; 10, 32; 12, 13. Gal. 3, 28, where the order of words is inverted, *Ἰουδαῖοι καὶ Ἕλληνες*. Not only the choice of words, but also their arrangement is

1) *To the law and the testimony: if they speak not according to this word, it is because there is no light in them.* Is. 8, 20.

2) *Einleitung in das Neue Testament*, p. 663.

3) *Ibid.* p. 665.

here considered argumentative, as affording a basis, not only for a hypothetical or assertory, but for an apodictical statement. Oh yes, they are very punctilious as to *words*, these critics are, when they would make them appear to signify what they surely do not signify. But where God speaks, and, of course, speaks in words, his own words, and speaks with divine authority, "the divine authority is not in the style or in the words, but in the concept." Such is the consistency, the reasonableness, of unbelief.

A special form of unbelief coming under another chapter of doctrinal theology, and also widely diffused among modern scientific theologians, is *subordinationism*. This is a denial of the scriptural doctrine of the divine Trinity in the divine Unity and, thus, a species of unbelief. The scriptural doctrine is profoundly mysterious, but in no wise irrational or nonsensical. Scripture does not teach that there are three Gods who are one God, or that there are three Persons who are one and the same person, or that God is in the same sense and respect both three and one, or not three but one and not one but three. The divine Trinity of persons in the divine Unity of essence is a mystery, but not an absurdity, no contradiction in itself. But subordinationism is incompatible with itself, self-contradictory in various ways and, thus, thoroughly unreasonable.

The subordinationist disclaims Socinianism; he would not be classed with the Jews or the Mohammedans. He would not be a unitarian. Least of all would he be a polytheist. But what is he? According to his theology or theosophy there are three divine Persons, but there is one God. This sounds monotheistic and trinitarian. But his three persons are not divine in the same sense. The Father is God, *αὐτόθεος*, God in the supreme sense of the word. The Son and the Holy Ghost are God in a different, inferior, subordinate sense, and, being God not in the same sense, cannot be the same God. This is unitarianism, inasmuch as it acknowledges but one divine person in the full and real

sense of the term, divine as the Supreme Being is God, and God, the supreme being. It is, at the same time, polytheism, inasmuch as it acknowledges three divine persons which are not God in the same sense in which one of them is God, but with different divinities. Yet, on the other hand, it is neither consistently unitarian, as it supposes three distinct persons to whom it ascribes some manner of divinity. Neither is it consistently polytheistic, as it knows of but one person of supreme, i. e., real and true divinity. It is, in fact, a jumble of contradictions and inconsistencies which neither man nor God can reconcile.

No better in kind than its Bibliology and its Theology are the Anthropology, the Christology, the Soteriology, of modern theological unbelief. Fallen man as conceived and described by scientific theologians never existed anywhere even in a single specimen. The scientific Christ is a God-man who is not God, a savior who cannot save, an object of adoration whom it would be idolatry to adore. The scientific way of salvation is a way of damnation. Scientific Christianity is heathendom. In short, "*professing themselves to be wise, they became fools.*"

And to what purpose? It is not reasonable to assume that a man will make a fool of himself for nothing. Even a circus clown would refuse to make laughing stock of himself if it did not pay. And this foolishness does pay, though the wages be the wages of sin. When the Gentiles ignored and rejected what God had revealed to them concerning himself in the book of nature, *they became vain in their imaginations, and their foolish heart was darkened;*¹⁾ they sank away into deeper depths of spiritual death; they ranted against reason and raved against nature; they stocked Olympus with a menagerie of monsters and called them gods; they lowered themselves below the brutes by setting up worship and building temples and offering sacrifice to horned beasts and serpents; they committed abominations upon them-

1) Rom. 1, 21.

selves and others in the wantonness of their lusts.¹⁾ And when so-called Christians and theologians ignore and reject what God has revealed concerning himself in the holy Scriptures, they too *receive in themselves the recompense of their error which was meet.*²⁾ Casting aside the "foolishness of God" which is "the wisdom of God" and "wiser than men,"³⁾ they bring forth wisdom of their own which is foolishness indeed of a kind to shock all common sense, and their vain disciples voice forth encomiums of folly, not, as Erasmus did, by way of satire, but seriously stultifying themselves by their *laus stultitiae* in praise of folly only greater than their own.

A. G.

THE PASTOR AS A MODEL TO THE CONGREGATION.

(By request.)

(CONCLUDED.)

The apostle next mentions

THE PASTOR'S SPIRITUALITY.

What is *πνεῦμα*? Some think that it refers to that spiritual alacrity which characterizes the actions of every live Christian — *τῷ πνεύματι ζέοντες*, "fervent in spirit," Rom. 12, 11. In an exhaustive treatise Cremer shows that profane Greek writers always use this term in its physiological sense, to denote breath, not in its psychological sense, to denote the principle of human life. The New Testament uses *πνεῦμα* to denote the religious life in man, his personal relation to God, by whose *πνεῦμα* man becomes sanctified, devoted to the service of God.

Believers have been "renewed in spirit."⁴⁾ "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness," says Paul.⁵⁾ Faith brings the spirit of man into communion with the divine Spirit;

1) Rom. 1, 24—27. Eph. 4, 19; 5, 12.

3) 1 Cor. 1, 18—25.

4) Eph. 4, 23.

2) Rom. 1, 27.

5) Rom. 8, 10.

"the Spirit itself beareth witness with our spirit."¹⁾ The believer's worship is said to be an act of his spirit.²⁾

Now, the pastor should be "an example of the believers in spirit;" his entire life and ministration should manifest the intimate relation which he holds to God. It is possible to take a secular view also of the pastoral office. Regarded as a calling, a profession, a task, a means for earning a livelihood, the pastoral office might be classed with other avocations, such as that of a lawyer, a merchant, a mechanic, etc. No doubt, this is a degrading conception of the ministry. It leads men to regard a parish as a kind of farm that must be tilled to yield a living, or as a revenue district that yields a certain income. The Word of God, in this view, becomes a tool in the hands of a wage-worker, and every pastoral function is simply labor performed at so much mental and physical exertion. This worldly view of the pastoral office has crept into the church. We hear parishes spoken of as "livings." The calling of a pastor is become a mere business transaction. Pastors themselves are "conferring with flesh and blood"³⁾ in deciding the urgency of a call. Surely, in such dealings there is no *πνεῦμα*; they are works of the flesh.

In a materialistic age like ours the pastor must, with all the strength of the new life in him, guard against such a gross view of his holy calling. He must regard his ministerial acts not as performances of a paid servant but as "demonstrations of the spirit and of power."⁴⁾ He must testify not only what he has read, but what he has, in a measure, at least, experienced. Not only *meditatio*, but also *oratio*, and, above all, *tentatio* must be the resources of his strength. His sermons must be fed not from the head but from the heart. *Pectus facit theologum*. He need not be spirited, but he must be spiritualized, full of "the wisdom that is from above,"⁵⁾ "as an angel of God."⁶⁾

1) Rom. 8, 16.

2) Cf. 1 Cor. 14, 14. Phil. 3, 3.

3) Gal. 1, 16.

4) 1 Cor. 2, 4.

5) James 3, 17.

6) Gal. 4, 14.

Thus he will guide his congregation not like Columbus on his first voyage, but like Columbus on his second voyage; not as one who starts out to find an unknown shore, but as one who wants to bring others to a port that he has found before.

Never amidst his multifarious duties should the pastor forget his own soul while feeding other souls. He must read his Bible daily, not because others must be told what it says, but because he himself needs its instruction and comfort. He should be a frequent communicant and a diligent churchgoer, and gratefully accept every opportunity for hearing a sermon or attending the Lord's Supper. And when he is a listener in the church with others, let him surrender himself entirely to the word that is preached, not criticise the preacher. It is heavenly food that is offered him, and it matters not whether that food is presented on a shining tray, or in the bare hand, with a polished manner, or in homely style—let him take and satisfy his soul. He, too, needs being preached to.

From the spiritual life of the pastor will flow his missionary zeal. He may be an excellent sermonizer, a close student, a very agreeable gentleman, without much spirituality, but it is not likely that he will be deeply stirred with the observation of the crying spiritual needs of mankind, unless he lives close to the heart of Him who "groaned in spirit,"¹⁾ when He beheld the ravages of sin, and who was moved with compassion when He looked upon the shepherdless multitudes.²⁾ Perhaps, on entering the ministry, the novelty of the work and youthful emulation may impel him for a while to mission work, and in later years the interest of the church at large, or occasional inquiries of his brethren or superiors in office may compel him to keep up a kind of missionary sham battle; but, at best, his missionary efforts are a good pretense. He says to himself that there is not much meaning in it, and wonders why others should attach so much importance to mission work. The pastor can be-

1) John 11, 33.

2) Mark 6, 34.

come fully as negligent as his lukewarm members: muddy roads, a gust of wind, small attendances, a slight indisposition may suffice to quench his ardor.

Nor will the pastor who lacks inwardness, personal spiritual life, manifest great zeal in private ministration to his members. He will not be the house-going minister that creates a church-going people; he will not concern himself greatly, except in complaints, about the indifferent; he will not go after the strayed and erring; he will not investigate the effects of his public preaching, nor clinch the nails which he had driven on Sunday by a face-to-face conversation with Brother Brown, who considered the sermon "powerfully good," because it hit Brother Jones, or with Sister Carson, who thought the sermon not good at all, because it made her uneasy, etc. Intense spiritual life is the great requisite, if the pastor is to maintain a vital interest in every part of his great office. It will tell in his every act, and the whole congregation, the children, the catechumens, the elders, the collectors, will be affected by it.

When the pastor's disappointments are multiplied, when the obstacles in his way increase, when the heat and burden of the day become more and more oppressive, when the fervor of his early zeal has flown, when the fire that was burnt in him is become choked with the ashes of despondency, when it seems as if even the last spark should be stifled, let him pray for the *πνεῦμα* of God.¹⁾ As the church in the days of Charlemagne sang: "Veni Creator Spiritus," so let his morning and evening song be:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost the sevenfold gifts impart.

Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.

1) Luke 11, 13.

THE PASTOR'S SINCERITY.

Paul next exhorts Timothy to "be an example in faith," *πίστις*. Evidently, faith is here to be taken as the virtue of faith, not as the means of justification, or the source of good works; for the pastor is to show this faith. Justifying faith, however, is invisible; this faith is something tangible, communicable. Bengel interprets it "sinceritatem animi Dei fidentis in rebus secundis et adversis."

Πίστις is given a like place in the enumeration of Christian virtues in 1 Tim. 6, 11:¹⁾ "O man of God, . . . follow after righteousness, godliness, *faith*, love, patience, meekness." Here it is evident, that "faith" is a virtue differing from "righteousness." Moreover, Timothy is urged to "follow after it," but how could he follow, unless he believed? His following after, then, implies that he is already a believer and in possession of the *πίστις* that justifies. In the strength of the justifying *πίστις* he is to attain to the virtue of *πίστις*. In Gal. 5, 22 Paul makes *πίστις* a "fruit of the Spirit" together with love, joy, peace, longsuffering, etc. All these virtues the apostle places over and against a long line of "works of the flesh" (v. 19—21). He is comparing the life of an unconverted with that of a converted person on the basis of their respective works—works which can be seen and examined. And among these works there is, on the believer's side of the account, *πίστις*. Cremer translates *πίστις* at this place by "Treue unter den Menschen." Bengel says, it is the Hebrew *אֱמוּנָה*, and gives as the Latin equivalents "constantia, fidelitas: cui opponuntur dissidia et haereses."²⁾

1) Cf. 2 Tim. 2, 22.

2) Cf. Ps. 33, 4. *אֱמוּנָה* is predicated of God; "God's faith" = His faithfulness in performing what He promises, His reliability. — Is. 12, 5 *אֱמוּנָה* is "the girdle of Messiah's loins." — Jer. 7, 28 it is said "to have perished and to have been cut off from the mouth." Referring to Jer. 5, 3 Dr. Walther in a lecture remarked: "God ascertains a person's *אֱמוּנָה*, i. e., whether he is faithful and can be relied upon."

"It is required in stewards," says Paul, "that a man be found faithful"—*πιστός*. A steward holds a sacred trust; his lord and the subjects of his lord expect fidelity on the steward's part, a sincere performance of all those duties which are involved in the trust conferred. At his ordination the Lord addressed to the steward of His spiritual household the questions: "Will you feed my sheep? my lambs?" The Lord's children were there, and asked: "Will you be our shepherd?" And the steward vowed and solemnly spoke: "Yes, with the help of God, I will." That promise bound the steward to be true in sincerity of heart to his Master's interests and to the interests of his Master's subjects.

The pastor who has *πίστις*, confidently believes that the Lord has made him, just him, the pastor of that particular congregation which he has been called to serve, and that through his ministration the purposes of God are to be effected. With this conviction he labors quietly and persistently. His mind has been thoroughly made up to his work. He says to himself: "This is my opportunity for accomplishing good; this is my station in the vineyard till the even is come and the laborers are called in, or until the Master summons me to a different post." With fixed purpose and unflinching determination he labors on, through mist and sunshine, over calm and turbulent seas, through good and ill reports, saying: "Christ relies on me—wonderful thought!—Christ's people rely on me!" That is *πίστις*, a noble thing in the pastor. Faithfully he prepares his sermons, not relying upon the questionable impulse that springs from necessity, which is said to be the mother of invention. Faithfully he calls upon his sick members; faithfully he goes in search of the strayed sheep, warns the erring, strengthens those in great temptation. And withal he manifests his trust in a like faithfulness and sincerity on the part of his congregation. His members know that their pastor places confidence in them. His example has induced

followers. His members learn from their pastor what it is to "be faithful unto death."

But when the pastor becomes suspected of truancy in his calling, of insincerity in his dealings with the members of his flock, when his hand is discovered in intrigues and he meddles with matters outside of his legitimate call, his people become estranged and the sacred office loses in respect.

The last item to which Paul refers in his counsel to Timothy is

THE PASTOR'S PURITY.

Ἀρνεῖα denotes sexual purity, chastity. In an age like that in which the apostle lived, and under conditions like those in which his disciple was called to labor, there was a peculiar force in this last reminder. The immoralities of paganism are adverted to in every epistle of Paul. Rioting, drunkenness, chambering, wantonness, fornication, masturbation, pederasty, incest down to the lowest forms of beastly defilement, were the order of the day. In the midst of this filth the chaste light of the Gospel shone. The Christians were warned to keep themselves "unspotted from this world." Among the pure the Christian bishop was to be the purest, a model of chastity.

This monitum, however, has not lost force nor time-liness in our age. True, congregations do not stipulate in their vocation that their pastor must be a chaste person, because chastity is, among Christians, a self-evident requirement. And, God be praised, instances of unchaste conduct are rare among the clergy, at least of the Protestant churches, though also among them the historian has noted some flagrant examples. Nor has the Lutheran clergy been immune from unchastity among its representatives. But what indignation seized society—not Christendom alone—when the low morality of the Roman priesthood, and the pernicious consequences of their enforced

celibacy were revealed, as still happens occasionally. (In view of this, one learns to appreciate Luther's taunt to Rome at his marriage.)¹⁾ And it is well known that the discovered instances of immorality among the clergy are eagerly canvassed among the unchurchly elements, and serve them as weapons in their unholy warfare upon the Church.

But Paul means to warn his disciple not against the grosser forms of unchastity alone. Lewdness has allied itself with shrewdness to render discovery more difficult. Also in its finer forms the pastor should shun immorality. Everything about him should breathe purity.

An unmarried pastor, and a young pastor, at that, is exposed to greater danger in this respect than one who is married. His office compels him to meet and speak also with the women in his congregation in a very private way. Paul warns Timothy at another place with special reference to this point.²⁾ He counsels him to treat them either as mothers or sisters. To consider women thus nearly related to himself will certainly prove a great help to the pastor in his intercourse with the female members of his charge; it will instinctively teach him the proper bearing and language on such occasions and suppress all thoughts of an inordinate nature. Clarke relates approvingly: "The advice of a very holy and experienced minister of Christ was, 'Converse sparingly with women, and especially with young women.'"³⁾

In conclusion, we note the admonition to Titus.⁴⁾ The passage makes a sweeping demand: "*In all things* showing thyself a pattern of good works." If we understand *περὶ πάντα* to mean "altogether," or "upon the whole," or "generally," the meaning of the passage still is indistinct; its all-comprehensiveness dissipates its force, renders it vague.

1) See his invitations to his wedding-feast, Leipzig Ed. XIX, p. 370 f.

2) 1 Tim. 5, 2.

3) Clarke's "Commentary," sub 1 Tim. 4, 12.

4) Tit. 2, 7.

Nor does the apostle by *περὶ πάντα* intend to express the sum total, so to speak, of the exemplary conduct of Titus; for in the preceding verses (v. 2—6) the duties of parishioners, not of the pastor, are outlined. These duties Titus was to teach each member according to his station. Old men (v. 2), old women (v. 3), young women (v. 4. 5), and young men (v. 6), were to be told *ἀπρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ*, "the things which become sound doctrine." And now (v. 7) Paul turns to Titus and says: *περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων*. We believe, the stress lies not so much on *περὶ πάντα* as, rather, on *σεαυτὸν*. The duties which Titus is to teach he is to perform himself; he should practice what he preaches. The participle *παρεχόμενος* may be connected with the *ἰδλεῖ* at the head of the chapter: "Speak . . . and present thyself as a pattern!" Hence, we understand this to be the point in the admonition, viz.:

THE PASTOR'S CONSISTENCY.

The Christian pastor preaches to his people sound doctrine (v. 1); his words are "sound speech that cannot be condemned" (v. 8); he has not tampered with the Scriptures which he sets forth; he shows "uncorruptness;" and he speaks reverently (*σεμνότητα*). As he stands in the pulpit measuring the conduct of his hearers by the unerring rule of the divine Word, let him bear in mind that from the pew his own conduct is likewise measured. Neither a forceful composition, nor a fluent diction, nor a brilliant delivery, nor a grave bearing, nor sanctified airs will be able to wipe from the mind of the listener the painful impression that he is witnessing a strange contradiction, if he knows his pastor to be lacking, in quite an appreciable degree, in those things which he inculcates. The effect of the pastor's conduct can destroy the effect of his preaching. Therefore, he must be careful to be "a pattern in all things." The young and the old in the congregation should be able to decide

the correctness of their actions by what they know and see the pastor do. "Be as I am," says Paul.¹⁾ Every pastor should be able to say as much.

What rigid self-discipline will be necessary to this end! From morn till eve, from the early Sunday devotion to the evening prayer on Saturday, at home and abroad, in his study or in his parlor, in the pulpit or at the homes of his parishioners, in his labors and in his recreations, the pastor should be the model of a Christian. His joy and his grief, his severity and his leniency, his speech and his silence, his affections and his aversions, his watchfulness and his security, his confidence and his distrust, should be exemplary. For concerning all these matters he must continually speak to his members, and show them *ὡς πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ*. He should have his mind so much engrossed with his high calling, that he will never view himself as merely a private citizen within the community, but always as the pastor on whom many eyes are fixed. When, after the sermon, he puts off the gown and leaves the sanctuary, he has not suddenly become simply Mr. Soandso, but he is still the Reverend Soandso.

If the pastor feels that he is not "sufficient unto these things"²⁾ let him strive in the faith that conquers all things after the mark of perfection which his high calling sets before us. Even the knowledge of his shortcomings must have this beneficial result, to make him a merciful minister to his flock. If he has fought stubbornness, vanity, conceit, sloth, greed, ambition, carnal-mindedness, diffidence in himself, he will so much the more readily understand and appreciate the struggles which his parishioners are making along those same lines, and he will be an intelligent and

1) Gal. 4, 12. Some commentators think, that the apostle refers to his affectionate love for the Galatians, others, that he alludes to his firm adherence to the faith, which he had first preached to the Galatians and which he is defending in his epistle to them.

2) 2 Cor. 2, 16.

sympathetic adviser to them. It is written concerning the divine Head of the Church: "We have not an highpriest that cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin."¹⁾ Our infirmities, though they are not sinless, still increase in us the feeling of close kinship with the imperfect saints of Christ here below, and keep us humble even when elevated to the dignity of an ambassadorship²⁾ for Christ.

W. H. T. DAU.

THE EVIDENCE IN CHURCH DISCIPLINE.

Among the rights and duties of the church, of every local congregation, not the least important are those of a judicatory, a spiritual court with power to sit in judgment over its members. Being rights and duties of the church, no congregation is excluded from these rights and no congregation is exempt from these duties,³⁾ and every member of each congregation should have an eye to their faithful performance, and should be fairly familiar with the rules and principles according to which church trials should be properly conducted.

In every church trial, as in every court trial everywhere, those who are to adjudicate a case have to deal with two distinct kinds of questions, questions of fact and questions of law. Where the questions of fact are not sufficiently answered, we cannot judge, because we do not know what case we have before us, or whether we have a case before us at all. Where we are in doubt or ignorance as to the questions of law, we cannot properly judge, because we have not in hand the norm according to which the facts are to be judged. The questions of law in a church trial must be answered from the Word of God. The church

1) Hebr. 4, 15.

2) 2 Cor. 5, 20.

3) Matt. 18, 15—18. 1 Cor. 5, 3—5. 11—13.

is not commissioned to administer the laws of the municipality or state as laid down in the statute books, or to investigate and punish crimes committed against such laws. The judicial business of the church is the administration of the law of God, and church discipline has to deal with manifest sins committed against such divine law. On the other hand, the questions of fact in a church trial as in every other court trial, above all, the question whether a certain act laid to the charge of the accused has been actually committed as charged and committed by the person so accused, must be settled by the evidence in the case where the charge is denied.

The evidence in church trials may be circumstantial, or in writing, or the oral testimony of witnesses.

Circumstantial evidence, in order to establish the truth of an allegation, must be conclusive as to the point or points at issue in a way to exclude a reasonable doubt. When a woman is found pregnant, this circumstance establishes the fact that she has had carnal intercourse, and if she be found in the said state a year after the departure of her husband to a foreign country and before his return, extra-conjugal intercourse is to be assumed without further evidence. But these circumstances alone do not substantiate a charge of adultery against the woman; for she may have been the victim of rape committed upon her person against her will. When a man known to have been insane when last seen alive is found dead in his room with a discharged pistol in his clenched hand and a ball in his brain corresponding with the calibre of the pistol, these circumstances, together with the well-known suicidal propensities of the insane, establish beyond a reasonable doubt a case of suicide without moral responsibility. But the occurrence of several incorrections in a treasurer's books, such as omissions of entries or faulty addition, does not suffice to stamp him a thief, even though all the errors had been to his profit, as all these inaccuracies may have been committed uninten-

tionally and without his knowledge. That a stolen article has been found in a servant's trunk is not, in itself, conclusive evidence of that servant's guilt when, f. ex., other inmates of the house, such as fellow-servants or children of the family, can be shown to have had access to the trunk. Thus Benjamin, Joseph's youngest brother, was not a thief, though the silver cup was found in his sack.¹⁾ Yet, while circumstantial evidence must be received and weighed with utmost care and caution, it must not be ruled out of the church as inadmissible. It was by a manner of circumstantial evidence that the disciples of John were led by Christ himself to know that he was the promised Messiah,²⁾ and Nicodemus was not rebuked for judging Jesus to be a teacher come from God because of the miracles he wrought.³⁾ And when the Savior says, *By this shall all men know that ye are my disciples, if ye have love one to another,*⁴⁾ we are admonished to establish our discipleship in the eyes of all men by circumstantial evidence. Even so will Christ on his judgment throne prove the righteousness of his judgment by this kind of evidence, by the works of the righteous and the works of the wicked.⁵⁾

Evidence in writing, judiciously used, may be of great value in ascertaining the facts of a case of church discipline. Such writings may be either public, as the minutes of a congregation or board, the official records of a church, registers of baptism, marriage, etc., the official correspondence of officers, testimonials and certificates, written contracts, and similar documents, executed in the name of the congregation. Or they may be of a private character, as letters of the parties to a cause, written contracts or other agreements in writing, account books, statements published through the press, letters of witnesses, etc. All these writings, both public and private, have this in common that

1) Gen. 44, 1 ff.

3) John 3, 2. Cf. Mark 16, 20.

5) Matt. 25, 34—45.

2) Matt. 11, 4 f.

4) John 13, 35.

they are written, and this must never be forgotten when they are to be used and admitted as evidence. There must be no doubt as to their authenticity and credibility, and where such doubt exists, it must either be removed, or the whole instrument must be rejected. For what is doubtful in itself cannot establish a certainty; the effect cannot be greater than the cause. Being written evidence, the written words must stand for what they are worth. If they are clear, they must be taken in the sense they clearly express, and what they clearly say must either prevail, or fall to the ground before better evidence. It will not do to change the plain sense of written words by oral testimony and then claim credence as for written evidence. But written evidence may be refuted by other written testimony, or by preponderant parol testimony. And where the written words are ambiguous or otherwise obscure, they may be interpreted by evidence *aliunde*; but such interpretation must not be allowed to contradict the context, and what is proved by such interpretation must be looked upon as proved by the written words in conjunction with the evidence *aliunde*, so that weakening the latter weakens the conjoint evidence. All this holds even where the writer himself is heard as the interpreter of his words.

The written evidence most frequently claiming consideration in cases of church discipline is that of the congregational minutes containing a record of what was transacted in a certain meeting of the congregation. Records of this kind ought to be very valuable, being written during or shortly after the transactions recorded, and by a person appointed for that purpose by the congregation, then submitted to the congregation for correction, and finally approved as a correct statement of facts still fresh in the memory of those who transacted what is thus recorded for future reference. Experience has shown that these records are often very far from what they might be and should be. Some contain too much, others, too little. It is not an easy

thing to write contemporaneous history. It may require considerable acumen and ripe theological judgment to record the proceedings of a meeting which had a difficult case to deal with. It is, therefore, often expedient to appoint a special secretary, say a neighboring minister, for a meeting in which matters of peculiar importance are to be transacted, and every member should pay particular attention when the minutes of such a meeting are submitted for correction and approval. If corrections prove necessary, they should be executed at once, and the corrected form should be read in full before the adoption of the minutes, so that the entire congregation may know in what form the minutes are finally adopted. For by their adoption the minutes, which were until then the work of the secretary, become the record of the congregation, and while, before submitting it to the congregation, the secretary was free, with or without the assistance of others, to change his work in order to bring it as near to perfection as possible, after its adoption by the congregation the record must stand as adopted. Changes in the adopted protocols can only be made by order of the congregation, as, f. ex., when the congregation resolves that a certain passage shall be stricken from the record-book.

The adopted records of a congregation being the declarations of the body which adopted them, evidence produced from such records must be presumed to stand until refuted by better evidence. Thus where a certain statement was recorded as occurring in a certain letter, the original letter referred to was produced to prove that it did not contain such statement. The evidence to disprove a statement placed on record may even appear in the same or in some other record of the congregation. Thus, where a former member was recorded as having been excommunicated according to Matt. 18, the records of the same congregation found in the same minute-book showed conclusively that the member had *not* been excommunicated according to Matt. 18.

Of written instruments pertaining to secular affairs, such as deeds, mortgages, contracts, congregations have refused to take cognizance on the plea that it was not the business of the church to look into such matters. But circumstances may make it necessary that a congregation should also investigate deeds and contracts to secure the evidence required in a case of church discipline. It is true, the proper authority to determine the boundary lines of a farm or to admit a will to probate is not the church but the state and the state's judiciary; and in this sense Christ said to a certain Jew, "Man, who made me a judge or a divider over you?" But when a brother would lodge complaint as against a brother for dishonest dealings, not for the purpose of having a contract enforced or a fence removed, but that the brother may be led to repent of his sin and amend, the proper tribunal is not the state's court of law or chancery, but the Christian congregation, and when the brother thus arraigned denies the charge and sets up a defense by producing his deed or contract to show that his dealings were strictly honest, he must not be refused what he may rightfully demand, the hearing and weighing of the evidence whereby he may establish the facts in the case.

The third kind of evidence mentioned above is parol evidence, the oral testimony of witnesses. A witness is a person who testifies to what he knows by his own observation. The apostles were witnesses to the resurrection of Christ, testifying as they *who did eat and drink with him after he rose from the dead*,¹⁾ and Christ, the *faithful and true witness*,²⁾ says of himself, *We speak that we do know, and testify that we have seen*; ³⁾ and John the Baptist says of him, *What he hath seen and heard, that he testifieth*; ⁴⁾ and St. John the apostle says, *We have seen it, and bear witness*.⁵⁾ What a man knows from others only,

1) Acts 10, 41.

2) Rev. 3, 14.

3) John 3, 11.

4) John 3, 32.

5) 1 John 1, 2.

though from most reliable witnesses, he cannot himself assert as a witness to the fact. A wife cannot testify as a witness to her husband's adultery committed in New York while she was in Chicago, even though her husband confessed to her; she can only testify as a witness to the confession. But that a witness has not seen or heard or otherwise observed everything does not say that he has observed nothing and cannot, therefore, be recognized as a witness to what he did observe. In a case of theft, two witnesses may have seen the thief entering the house by the front door without a bundle, and two other witnesses may have seen him leaving the house by the rear door with a bundle. Here the conjoint testimony of all the witnesses may be conclusive, each witness testifying to what he has seen, and that only. But in all cases the testimony of a witness can go only as far as his own observation has gone, and where that ended his availability as a witness must end. What he may have concluded from what he had seen or heard is not evidence. It is for the court to make the conclusions, if they may or must be made. Conclusions may be based upon the evidence, but must not be in any way confounded with the evidence.

Even the person upon whom an offense was committed is not always in position to observe the unlawful act. Slander is generally committed in the absence of the injured party and comes to his knowledge by the testimony of others. But if the person injured, or the person who prefers the charge, has himself witnessed the offense charged, he may also testify as a witness to the facts he witnessed. This is clear from the words of Christ, *Take with thee one or two more, that in the mouth of two or three witnesses every word may be established.*¹⁾ Here he against whom a brother has trespassed and who is eventually to "tell it unto the church," is evidently counted as one of the "two or

1) Matt. 18, 16.

three witnesses," having taken but "one or two more" to be with him. Even in the secular courts, the old common law rule that no party to the suit should be competent to testify has "been buried beyond resurrection in a statutory grave."¹⁾ Of course, the accused party, being likewise in position to know by his own observation whether he committed or did not commit the offense laid to his charge, cannot consistently be denied the right of testifying as a witness in his own behalf while his case is being investigated.

As the parties to the case are not, because of their interest in the event, incompetent to testify, so other witnesses in some way interested in the case are not, on that account, barred from the right or exempt from the duty of testifying. A husband may be called upon or permitted to give evidence for or against his wife, a wife, for or against her husband, a child, for or against a parent, a parent, for or against a child. But a minister is not free or bound to divulge what has come to his knowledge in his capacity of a confessor or spiritual adviser in matters of conscience. For what was confessed to him was confessed to God. Besides, what a person knows by a confession he does not know as a witness, by his own observation. Even the confession of the accused, made before the congregation, while it is, in most cases, conclusive as far as it goes as to the guilt of the person who has made the confession, does not, by itself and unsustained by other evidence, prove the guilt of an accomplice who denies his complicity. For no one can confess for another against the other's will, and while the confession of the offender, though made by himself alone, generally makes further evidence unnecessary as far as he admits the charge lying against himself, inasmuch as what is conceded need not be proved, yet his confession, as far as it implicates others who deny the charge, is but

1) Rapalje, Law of Witnesses, § 26.

the testimony of one witness and insufficient where "in the mouth of two or three witnesses every word shall be established."

This was the rule laid down in the law of Israel. In Deuteronomy we read: *At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.*¹⁾ And that this was not prescribed for capital cases only appears from the general rule saying, *One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.*²⁾ The same rule is laid down for the church by Christ himself, and especially for the administration of church discipline, where, treating *ex professo* of the exercise of this duty, he says, *But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.*³⁾ St. Paul, too, in his instructions to Timothy, says, *Against an elder receive not an accusation, but before two or three witnesses.*⁴⁾ And that this rule should hold not only for the trial of an officer in the church, is evident from his words written in contemplation of strict discipline to be exercised upon offenders in the church of Corinth, when he says, *In the mouth of two or three witnesses shall every word be established.*⁵⁾ The constant wording of this rule clearly marks it as a reassertion of the principle set forth in the Old Testament statute, enjoining its observance also by the New Testament church in the administration of church discipline. The rule is plain, and easy of application. *Ἐν ᾧ* is the charge in court. If the charge be admitted and the accused stand confessed, the church will say, "Out of thine own mouth will I judge thee."⁶⁾ If the charge be denied, it must be established, or it will fall to the ground. And to

1) Deut. 17, 6.

2) Deut. 19, 15.

3) Matt. 18, 16.

4) 1 Tim. 5, 19.

5) 2 Cor. 13, 1.

6) Luke 19, 22.

sustain the charge, the testimony of one witness only shall not be sufficient; the testimony of at least two witnesses shall be required, and where a third witness can be had, he too shall be called to testify. And unless the charge be established by at least two witnesses, where witnesses are required at all, it shall be set aside as groundless, and the accused shall be acquitted and the case dismissed.

Simple, however, and easy of application as this rule certainly is, it has often been neglected or misapplied. The oral statements of a witness and a letter written by him and produced in evidence by another person is not the testimony of two witnesses, but of one witness only. The testimony of three persons stating that they suspected a certain man of a certain act is not the testimony of three witnesses, nor even the testimony of one witness, to the act. In a case where five witnesses were ready to testify to a fact, it was found that not one of them was a witness to the fact, but that all of them had their knowledge from the same informant, who was himself no witness in any sense. A man had been excommunicated on the testimony of two members of the congregation because of certain utterances which he denied and refused to recant. The witnesses agreed in their statements as to the nature of the offense at issue; but when, on closer investigation, they were asked where and under what circumstances the offense had been committed, the one declared that it was in a conversation between him and the accused in the rear of the church, no third person being present, while the other witness declared that the accused had made the offensive statement as he walked with him alone on the road half a mile away from the church. This was looked upon by some as aggravating the case, since, if the statements of the witnesses were true, the accused had even repeated the offense. Yet the accused had to be acquitted and the excommunication rescinded as, in fact, nothing had been proved and nothing could be proved, there being, according to the statements of both

witnesses, but one witness to each instance in the face of a persistent denial of the charge. In another case, seven women had, in written depositions, preferred a number of heinous charges against the same man, each of them declaring that she had been alone with him when the offenses were committed. Although, also in this case, the accused emphatically denied all the immoral acts charged against him, there were those who held him convicted by the evidence of seven witnesses, while, according to the rule laid down by the Head of the church, the charges fell to the ground, as each of the seven witnesses avowedly stood alone with her testimony to the acts alleged in her depositions. An indignity committed on A at X is not the same act with an indignity committed on B at Y or with the same kind of indignity committed on C at Z, and a person who has witnessed the one and that one only cannot testify to the other which she has not witnessed. Two witnesses, to come under the rule, must, by their own observation, be witnesses to the same act, not only the same in kind, but the same in number. Thus, if the same person had committed theft three times, and one witness had seen the first theft, another, the second theft, and still another, the third theft, each being the only witness present in each instance, the testimony of the three witnesses would be of no avail if the accused denied the charge of theft. He is not, and cannot be, accused of theft *in abstracto*, but the charge must be of theft *in concreto*, the unlawful taking of a certain object at a certain time and place, and his denial is a denial of the certain concrete act or acts, and in the face of such denial the charge can be established only by two or three witnesses testifying to the concrete, particular act which has come under their observation. Where the two or three witnesses to such particular act are wanting, the church must acquit for want of evidence, all the same whether the unsustained charges be few or many, with one witness, and one only, testifying to each, while the accused denies them all.

What, then, is the church to do with the witnesses whose testimony is thus set aside? Or whom of the two should the congregation believe, him whose testimony stands alone, or him whose denial stands alone? Neither. In such cases we simply cannot judge. We must believe neither the unsustained assertion nor the unsustained denial. Neither do we disbelieve the one or the other. We acquit the accused for want of evidence to convict, not because we know him to be innocent, but because we do not know him to be guilty; not because the charge has been refuted, but because it has not been established and sustained. In such cases there are but three who know the truth, the one who asserts, the one who denies, and God who knows the hidden things of men. All others should not presume to know what they cannot know.

The case is the same where there have been two or more witnesses to the fact at issue, but the testimony of one of them only can be obtained. It is not necessary, however, that all the witnesses should appear before the congregation to give their testimony. An absent witness may be examined by order of the congregation, either by two or more members of the church, who may then report to the congregation what they have heard from his lips, or by two or more reliable persons who shall take his depositions in writing and have him, in their presence, affix his signature. The better way is to have the questions to be answered by the witness formulated by the congregation or those who conduct the investigation. Even where a witness can no longer be examined, his testimony may sometimes be introduced, as when a person now deceased has made statements to the facts in a letter the authenticity of which can be proved, or orally before two or more credible witnesses who heard him make the statements at the same time and in the presence of each other. If the deceased had made the same statements twice, once in the presence of one witness, and once in the presence of another witness,

there would be but one witness to each instance, and the unsupported testimony of each would be of no avail. And even the concurrent testimony of two witnesses in the contemporaneous presence of whom the statements were made would not constitute the testimony of two witnesses to the facts concerning which the statements were made, but would amount to the testimony of but one witness to the fact or facts, viz. the testimony of the deceased or absent witness whose statements they credibly report.

The testimony of one witness must be sustained by other evidence not only when he asserts what others have said or done, but also when his evidence concerns words or acts of his own. Here the witness might, perhaps, object, "Do not I know, and better than anybody else, what I have said or done?" But the question is not what he may know, but what he can prove, and his testimony, while it stands alone, can prove nothing. When in the course of an investigation several members of a congregation declared that they had voted against a certain measure, the negative vote of each had to be proved by witnesses who had heard him say *No* when the vote was taken, and it was so proved. That there were others who had not heard them did not invalidate the testimony of those who had. For while many may have failed to see or hear what has actually occurred, it is not likely that several have concurrently seen or heard what has not occurred.

That the testimony of witnesses must be concurrent is clearly implied in the rule that *in the mouth of two or three witnesses every word shall be established*. For in all points in which two witnesses disagree, each witness stands alone. If two witnesses state that they saw a certain child take something out of a schoolfellow's pencilbox, but they did not know whether it was a pencil or a penholder, there is no disagreement, and it would appear that the child had taken something, though the witnesses may have been too far away to have distinguished what it was, while they were

witnesses to the same act. But if one witness said it was a red leadpencil, and the other, it was a blue penholder, which he had seen him take, nothing is proved; for the act testified to by the one witness was certainly not that described by the other. Whether the child took the pencil, or the penholder, or both, or neither, would not appear from the evidence. And thus in all cases, the testimony of two witnesses is the evidence of two witnesses in the biblical sense only when and as far as their testimony is concurrent as to the act to which they testify. When *their witness agrees not together*,¹⁾ it can prove nothing. For this reason, in order to do full justice to a case in which agreement in detail is of consequence, it is advisable to examine the several witnesses in the absence of each other. For though among Christians the presumption should be for the credibility of the witness, yet the susceptibility to suggestion to which all men are more or less subject, and a natural desire to avoid disagreement, especially where agreement is known or felt to be of special significance, are apt to bias the testimony even of such as would not wilfully offend against the commandment, *Thou shalt not bear false witness against thy neighbor*, and due precaution is, therefore, not at all out of place among those who know that *the spirit is willing, but the flesh is weak*.²⁾

On the other hand, the fact that a witness does not know everything will not prove that he does not know anything. The man never lived who had full knowledge of everything pertaining to an event of which he was a witness. Hume the historian is said to have lost all confidence in history when he learned how little he really knew and how much he was in error concerning an encounter which had come to pass before his eyes. That a witness does not know one point does not invalidate his testimony as to other points which he does know, and it may require the

1) Mark 14, 56. 59.

2) Matt. 26, 41.

combined testimonies of a score of witnesses to establish the essential facts connected with a case. But here again the unsustained evidence of one witness can substantiate no point of the charge. Care should also be taken to credit as testimony such statements only as a witness makes from his own observation, and to shut out hearsay evidence where the testimony of witnesses is required. But hearsay evidence is sometimes of value to point out witnesses who may be summoned to testify.

A peculiar difficulty arises when the concurrent testimony of two or more witnesses contradicts the concurrent testimony of two or more other witnesses. Here the preponderance of evidence must decide, and in the absence of preponderance, where the evidence *pro* and the evidence *contra* are equally balanced, a *non liquet* must be confessed and the point or points which cannot be established must be dropped. A preponderance of evidence may lie in the greater number of witnesses. That, other things being equal, the testimony of three witnesses should have greater weight than that of two appears from the constant form of the rule that *in the mouth of two OR THREE witnesses every word shall be established*. And if the testimony of three witnesses weighs more than that of two, then that of four witnesses should weigh still more and outweigh that of two and even of three. This, however, evidently presupposes that the various testimonies are fairly in equipoise among themselves. The value of evidence everywhere, in court, in historical research, in textual criticism, is not determined simply by the number of witnesses, but by the weight of their testimony. The common reading of the codices α , A, B, and C may outweigh a reading common to a dozen or more of late minuscule manuscripts. The evidence of three disinterested men testifying to a subject on which they had never conferred with each other, and who, giving their evidence promptly and with manifest impartiality, agreed in all the essential details, would be of greater weight than

the testimony of the members of a family of six who had a common interest in the cause and, having repeatedly discussed the matter among themselves, showed a uniform reluctance to come out with the truth where it went against their interest, or to remember what would be damaging to their cause. In many instances, the intrinsic merit of a person's testimony is easily determined. In other cases the weighing of the evidence is a matter of extreme difficulty, especially where the disparity of the numbers of the witnesses on both sides of the question is considerable. And here it should be remembered what we have said in the beginning, that we cannot judge unless we have the facts of the case plainly before us, and that the facts must be established by the evidence. Hence, while a reasonable doubt as to the preponderance of conflicting evidence prevails, judgment must be suspended, and where it is clear that such doubt cannot be removed, it is clear that the action must be dropped. This is not because under such circumstances we could not follow the rule, but because also in such cases we should abide by the rule which says that *in the mouth of two or three witnesses shall every word be ESTABLISHED*. Where there are two or three witnesses, but the testimony of their mouth is of such a nature or so conditioned that it cannot establish whereof we might judge, it is not for us to judge at all.

A. G.

THE SMALL CATECHISM

as translated into English

BY

ARCHBISHOP CRANMER.¹⁾

THE TEN COMMANDMENTS.

The first commandment.

Thou shalt have none other gods but me.

How do you understand the first commandment?

In this precept we be commanded to fear and love God with all our heart, and to put our whole trust and confidence in him.

The second commandment.

Thou shalt not take the name of the Lord thy God in vain, for he shall not be guiltless in the sight of the Lord, that taketh his name in vain.

How understand you the second commandment?

We ought to love and fear God above all things, and not to abuse his name to idolatry, charms, perjury, oaths, curses, ribaldry, and scoffs: that under the pretence and color of his name we beguile no man by swearing, forswear-

1) In 1548, Archbishop Cranmer published a book bearing the following title: *CATECHISMUS, that is to say, a short instruction into Christian religion, for the singular commodity and profit of children and young people, set forth by the most Reverend Father in God, Thomas Archbishop of Canterbury, Primate of all England, and Metropolitan*. This *CATECHISMUS* was, in fact, nothing else than a translation of the sermons on the catechism first printed as an appendix to the *Brandenburg-Nürnberg Kirckenordnung* of 1533. As each of these sermons terminated in the respective passage from Luther's explanation in the Small Catechism, Cranmer's translation of these endpieces, together with his translation of the text in the sermons, constitute a fairly complete English version of the Small Catechism, which we have put together from a reprint of Cranmer's *CATECHISMUS* published in 1809.

ing, and lying, but in all our needs we should call upon him, magnify and praise him, and with our tongues confess, utter, and declare our faith in him and his doctrine.

The third commandment.

Remember, that thou sanctify the Sabbathday.

How understand you the third commandment?

We ought to fear and love our Lord God above all things, to hear diligently and reverently his holy word, and with all diligence to follow the same.

The fourth commandment.

Honor thy father and thy mother, that thou mayest lead a long life in the land, which the Lord God shall give unto thee.

How understand you the fourth commandment?

We ought to love and dread our Lord God, and for his sake honor our parents, teachers, masters, and governors, to obey them, and in no wise despise them.

The fifth commandment.

Thou shalt not kill.

How understand you the fifth commandment?

We ought to love and dread our Lord God above all things, so that for his sake we hurt not our neighbor, neither in his name, goods, cattle, life, or body: but that we aid, comfort, and succor him in all his necessities, troubles and afflictions.

The sixth commandment.

Thou shalt not commit adultery.

How understand you the sixth commandment?

We ought above all things to love and dread our God, and for his sake to live chastely in will, word, and deed, and every man is bound to love and cherish his wife.

The seventh commandment.

Thou shalt not steal.

How understand you the seventh commandment?

We ought to fear and love our Lord God above all things, and for his sake willingly to abstain from our neighbor's goods and cattle, to take nothing from him, but to help him in his need, and to defend and augment his riches and commodities.

The eighth commandment.

Thou shalt not bear false witness against thy neighbor.

How understand you the eighth commandment?

We ought to fear and love our Lord God above all things, and for his sake to abstain from all lying, backbiting, slandering, and ill reporting, by the which our neighbor's good name, fame, and credit may be impeached or decayed, and rather to excuse, hide, or gently interpret another man's fault, than maliciously to make the worst of the same, and with a loud trump of our tongue to blast it abroad, to the knowledge of all the town or place wherein we dwell.

The ninth commandment.

Thou shalt not desire thy neighbor's house.

How understand you the ninth commandment?

We ought to fear and love our Lord God above all things, and for his sake so to chastise our eyes and lusts, that we desire not our neighbor's house nor any thing belonging unto him, that we put him not from his possessions or goods, but help him (as much as shall lie in us) to retain and keep his lands, goods, and all that is his.

The tenth commandment.

Thou shalt not desire thy neighbor's wife, nor his manservant, nor woman-servant, nor his ox, nor his ass, nor any thing that is his.

How understand you the tenth commandment?

We ought to fear and love our Lord God above all things, and for his sake willingly to abstain from our neighbor's wife, family, goods, and cattle, and to help him (as much as lieth in us), that he may reap and possess the same.

THE APOSTLES' CREED.

Of the creation.

I believe in God, the Father Almighty, maker of heaven and earth.

How understand you the first article of your belief?

I believe that God the Father hath made me and all creatures in heaven and earth; that he hath given to me, and conserveth my body and soul, reason, senses, eyes, ears, and all my other members. Also I believe that the same Almighty Lord God doth daily give to me, and to us all, meat, drink, clothes, wife, children, house, land, riches, cattle, and all things necessary to the maintenance of our lives; and that he doth daily defend, keep, and preserve us from all peril, and deliver us from all evil. And all this he doth of his own mere mercy and goodness, without our worthiness or deservings. For the which benefits it is our duty to render him continual and everlasting thanks, to obey him in all things, and to take heed that we be not unkind to him that hath showed such great kindness toward us.

Of our redemption.

I believe in Jesus Christ, his only begotten Son, our Lord; which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell. The third day he rose from death. He ascended to heaven. He sitteth on the right hand of God, the Father Almighty. From thence he shall come to judge the quick and the dead.

How understand you the second part of the creed?

I believe that Jesus Christ, very God, begotten of God the Father, and very man, born of the Virgin Mary, is my Lord, which by his precious blood and holy passion hath redeemed me, a miserable and damned wretch, from all my sins, from death eternal, and from the tyranny of the devil, that I should be his own true subject, and live within his kingdom, and serve him in a new and everlasting life and justice, even as our Lord Christ, after he rose from death to life, liveth and reigneth everlastingly.

Of our sanctification.

I believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the rising again of the body, and life everlasting. Amen.

How understand you the third part of the creed?

I believe that neither by man's strength, power, nor wisdom, neither by mine own endeavor, nor compass of mine own reason, I am able to believe in Jesus Christ, or to come unto him. But the Holy Ghost did call me by the word of the Gospel, and with the gifts of his grace he hath hitherto endowed me and hallowed me, and in the true faith he hath hitherto preserved and confirmed me: and this he hath not done only to me, but also he calleth and gathereth together, in the unity of one faith and one baptism, all the universal church that is here in earth, and he halloweth, keepeth, and preserveth the same in the true knowledge of Christ, and faith in his promises. And in this church he giveth free and general pardon to me, and to all that believe in him, of all our sins, offenses and trespasses; and at the last day he shall raise me and all others that be dead; and all that died in the true faith of Jesus Christ he shall glorify in the life everlasting.

THE LORD'S PRAYER.

Our Father which art in heaven, hallowed be thy name.

How understand you this first petition?

The name of God of itself is holy, but here we do ask, that it may be hallowed of us.

How is it hallowed of us?

When the word of God is purely and sincerely taught, when we walk and live according to the Gospel. This grant us, O heavenly Father. For he that teacheth other doctrine than the pure word of God, he dishonoreth and defileth the word of God. Wherefore from this sin, Good Lord, defend us.

Thy kingdom come.

How understand you the second petition?

The kingdom of God cometh of itself without our prayer, but here we pray that it may come to us.

Which cometh to pass when the heavenly Father giveth us his Spirit, to believe his holy word, to live well and godly, here in his church for a time, and after in heaven for ever.

Thy will be done on earth, as it is in heaven.

How understand you the third petition?

Although God's holy will be done without our prayer, yet we pray that it may be done in us, and fulfilled among us here in earth.

Which is done, when God doth overthrow and destroy the wicked counsels of the devil, of worldly people, and of our own flesh (which do all that lieth in them to let and hinder the kingdom of God and the hallowing of his name), and doth keep us in the true knowledge of his word, in the lively faith of Christ, in his love and obedience of his commandments. For this is the holy and perfect will of God, which God grant us to keep now and ever. Amen.

Give us this day our daily bread.

How understand you the fourth petition?

God doth sufficiently provide for us meat and drink without our desire; nevertheless we desire him to grant us that we may know that we have all things at his hands, and that we may give him due thanks for the same.

What is meant by this word "Our daily bread"?

By daily bread is understood all things necessary for our living, as meat, drink, clothes, house, land, cattle, money, household stuff, a good wife, obedient children, trusty servants, good governors, a well-ordered commonwealth, common peace and tranquillity, seasonable weather, wholesome air, health of body, constant friends, honest neighbors, and such-like things, whereby we may lead in this world a godly and quiet life.

And forgive us our trespasses, as we forgive them that trespass against us.

How understand you the fifth petition?

Herein we desire that our heavenly Father will not look upon our sins, and for them cast us away. For we have not deserved those great gifts and grace which we desire at God's hands, nor we be not worthy to have the same; but we desire God, that although we daily offend him, and deserve grievous punishments for our sins, yet he of his mere grace and mercy will hear our prayers, and freely forgive us our offenses. And we offer ourselves for his sake, from the bottom of our hearts, to forgive them that have offended us.

And suffer us not to be led into temptation.

How understand you the sixth petition?

God tempteth no man. But here we pray, that God will keep and defend us, that the devil, the world, and the flesh, deceive us not, and lead us not into ungodliness,

idolatry, blasphemy, desperation, or other horrible sins. And although we be tempted with these sins, yet we desire God, that at length we may overcome them and triumph over them by the help and assistance of the Holy Ghost.

But deliver us from evil.

How understand you the seventh petition?

Herein we generally desire our heavenly Father to deliver us from all evil and peril both of body, soul, land, cattle, and riches; and that when we shall be on our death-bed, he will then grant us a good hour, that we may depart out of this vale of misery in his favor, and from this transitory life enter into life everlasting. The which God grant us all. Amen.

OF BAPTISM.

What is baptism?

Baptism is not water alone, but it is water enclosed and joined to the word of God and to the covenant of God's promise.

And these be the words whereby our Lord Jesus Christ did ordain baptism, which be written in the last chapter of St. Matthew:

Go teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost.

What availeth baptism?

Baptism worketh forgiveness of sin, delivereth from death and power of the devil, it giveth salvation and everlasting life to all them that believe, as the words of Christ's promise do evidently witness; which words are written in the last chapter of St. Mark's Gospel:

He that will believe and be baptized shall be saved, but he that will not believe shall be damned.

How can water bring to pass so great things?

It is not the water that doth these things, but the almighty word of God (which is knit and joined to the water), and faith which receiveth God's word and promise. For without the word of God, water is water, and not baptism. But when the word of the living God is added and joined to the water, then it is the bath of regeneration, and baptism water, and the living spring of eternal salvation, and a bath that washeth our souls by the Holy Ghost, as St. Paul calleth it, saying:

God hath saved us through his mercy, by the bath of regeneration and renewing of the Holy Ghost, whom he hath poured upon us plenteously by Jesus Christ our Savior, that we being made righteous by his grace may be heirs of everlasting life. This is a sure and true word.

What does the baptizing in the water betoken?

It betokeneth, that old Adam, with all sins and evil desires, ought daily to be killed in us by true contrition and repentance; that he may rise again from death, and after he is risen with Christ may be a new man, a new creature, and may live everlastingly in God, and before God, in righteousness and holiness.

As St. Paul writeth, saying:

All we that are baptized are baptized with Christ into death, that as Christ rose again by the glory of his Father, so we also should walk in newness of life.

OF THE AUTHORITY OF THE KEYS.

Our Lord Jesus breathed on his apostles and said, Receive the Holy Ghost: whose sins ye forgive, they are forgiven unto them; and whose sins ye reserve, they are reserved.

How understand you these words?

I do believe that whatsoever the ministers of Christ do to us by God's commandment, either in excommunicating

open and unrepentant sinners, or in absolving repentant persons, all these their acts be of as great authority, and as surely confirmed in heaven, as if Christ should speak the words out of heaven.

OF THE LORD'S SUPPER.

What is the Lord's supper?

It is the true body and true blood of our Lord Jesus Christ, which was ordained by Christ himself to be eaten and drunken of us, Christian people, under the form of bread and wine.

Where is this written?

These be the words which the holy evangelists Matthew, Mark, Luke, and the apostle Paul do write: Our Lord Jesus Christ, the same night that he was betrayed, took bread, and giving thanks brake it, and gave it to his disciples, and said, Take, eat, this is my body which is given for you. Do this in remembrance of me. Likewise he took the cup, after he had supped, and giving thanks gave it to them, and said, Drink of this all ye. This is my blood of the New Testament, which is shed for you and for many, for the forgiveness of sins. Do this as often as ye drink, in remembrance of me.

What availeth it thus to eat and drink?

These words do declare what profit we receive thereby, "My body which is given for you"—"My blood which is shed for you, for the forgiveness of sins." By which words Christ declareth, that by this sacrament and words of promise are given to us remission of sins, life and salvation. For where forgiveness of sin is, there is also life and salvation.

How can bodily eating and drinking have so great strength
and operation?

To eat and to drink doth not work so great things, but this word and promise of God, "My body which was given for you;"—"My blood which was shed for you for the re-

mission of sins." This word of God is added to the outward signs, as the chief thing in this sacrament. He that believeth these words, he hath the thing, which the words do promise, that is to say, forgiveness of his sins.

Who be they that worthily receive this sacrament?

Fasting, abstinence, and such other like do pertain and are profitable for an outward discipline or chastisement of the body. But he receiveth the sacrament worthily that hath faith to believe these words, "My body which was given for you;"—"My blood which was shed for you, for the remission of sins." But he that believeth not these words, or doubteth of them, he receiveth the Lord's supper unworthily. For this word, "given for you," doth require a faithful and believing heart.

PARAGRAPHS ON INSURANCE.

Insurance, more especially, Life Insurance, has of late been much and variously discussed in various parts of our synod, and from what we have seen and heard of utterances on this subject, the chief difficulty in the way of many brethren toward a correct understanding of some of the aspects of the question would seem to lie in a lack of clearness and precision in their concept of the essentials of the subject and of the distinction between the various kinds of insurance with which we have to deal from an ethical point of view. That there are others besides theologians who are somewhat in the fog concerning the theory and practice of Insurance will appear from the following remarks of an expert, who says:

"Life insurance is an Egyptian mystery to almost everybody. The number of people in the world who believe they understand it could easily be seated in a small theatre; and, of these, there is probably not one who would admit that the others are better than tyros or dunces. The principle

is simple enough, but as soon as we advance beyond the principle, the differences of opinion begin to manifest themselves, and the further we go, the more they multiply. This mysterious and elusive nature of the business has many advantages for the sharper. It enables him, by skillful glibness, to gloze over difficulties which might otherwise be apparent to the obtuse or the illiterate. It also causes the law of insurance in almost every country to be in such a state that there are loopholes for fraud by any scoundrel who has the ingenuity to invent a new and plausible scheme for that purpose. Again, it leaves the sharper free, even after his operations have been exposed, to argue that the non-fulfilment of his promise was due, not to intentional fraud, but to the unexpected and, perhaps, unaccountable failure of the scheme to 'work out.' If he can do no better, he can so confuse the question as to make a clear exposition of the fraud impossible, and so to leave the world little or none the better for the lesson of his failure. As in the case of other branches of the business, we shall find that life insurance, from the beginning and throughout its course, has been attended by evils of many kinds, and has been a potent cause of demoralization.''¹⁾

The same author writes:

"Fire insurance, it is true, is not so complicated a business as marine insurance; but it is quite complicated enough to be easily misunderstood, especially by one who has not been brought up to it. One of the most curious things in our modern life is that lawyers—the people who practically make and actually enforce all our statute laws—do not understand insurance. There is no belief more firmly imbedded in the insurance man's mind than this—that if he goes into court to fight a case, he is as likely to find his lawyer arguing against him as for him. Not because the lawyer is unfaithful, but because he is so often

1) Alex. C. Campbell, *Insurance and Crime*, p. 187.

unable to get it through his head that in taking up an insurance case, he is dealing not with an ordinary, but with a special contract. Here, for instance, is an article from *The Insurance Monitor* for April, 1878, entitled, 'Why the Companies are Defeated in the Courts,' which says:

"The unfitness to try an insurance case of the average lawyer who is versed only in a general practice will be attested by all insurance men who have undertaken to coach one of these attorneys during a trial. Over and over again, we have heard the stereotyped complaint, 'We could not make our lawyer understand our case.'"¹⁾

It is not our present purpose to contribute a systematic treatise on this *terra minus cognita*. But we hold that the following extracts from several professional writers on Insurance, which we give without further comment, may be welcome and of service to some of our readers.

I.

Insurance may be defined as a device, or measure, by which loss or damage from the happening of any named contingency may be borne or shared by the many, instead of falling upon one individual alone.

Sheppard Homans, Pres. Provident Saving Life Ins. Co., N. Am. Rev., vol. 156, p. 315.

The purpose of insurance is not to guard against loss, but to distribute loss. The insured person who makes a profit out of his insurance, or who fails to suffer loss by it, is in the same position as the man who takes more money out of the bank than he put in. If a man insures his house for exactly what it is worth, say two thousand dollars, and pays therefor twenty dollars, and the house is destroyed, he receives two thousand dollars. Thus, it will be said, he is in exactly as good a position, financially, as he was before. But this is not quite true, for he has lost twenty dollars. In

1) Campbell, Insurance and Crime, p. 171.

this respect, however, he is in exactly the same position as every other man insured for a like amount on equally valuable property and at the same rate—each of them has lost exactly twenty dollars, and each has two thousand dollars less twenty. The fact that the one man has two thousand dollars' worth of cash and the others each have two thousand dollars' worth of house does not affect the comparison. Not a man among them has gained anything, and not a man among them but has lost twenty dollars.

Campbell, *Insurance and Crime*, p. 4.

There is, theoretically, no money made by insurance. Insurance is technically held to be all loss. Companies or associations which carry on the business are only the distributors of loss.

Rich'd A. McCurdy, Pres. N. York Mutual Life Ins. Co., *N. Am. Rev.*, vol. 156, p. 303.

Insurance is a guarantee of indemnity; its object is to replace money or other property, actual or prospective, that is lost. Insurance is not designed to avert disaster; it is not designed to afford a profit. If either of these features is added to the contract, as is often done, it makes more than an insurance contract of it.

Campbell, *Ins. and Crime*, p. 1.

Wherever danger is apprehended or protection required, it holds out its fostering hand, and promises INDEMNITY. This principle underlies the contract, and it can never, without violence to its essence and spirit, be made by the assured a source of profit.

Bliss, *Law of Insurance*, §2.

A compendious and useful volume is *The Chronicle Fire Tables*, a statistical account of the fires in the United States based upon daily abstracts of fire losses made up from the best available information. According to this work, the fire losses in the United States from 1874 to 1898, inclusive, amounted to \$2,585,186,386, the insurance loss being \$1,512,698,528. These figures . . . show us that, for more

than a quarter of a century, the loss to the people of the United States by fire amounted to over \$100,000,000 a year. An analysis of the figures shows that the loss of late years has been over \$125,000,000 a year. This would all be a direct loss to the owners of the destroyed or damaged property but for the work that the insurance companies do in distributing it among practically the whole body of property-owners. About sixty-five per cent. of the loss is thus distributed.

Campbell, *Ins. and Crime*, p. 149.

As there never was a time, at any rate in the history of northern nations, when the people did not suffer loss through uncontrolled fire, and as there never was a time when men did not unite for their common protection against adverse forces, whether of the elements or of other tribes of men, so there never was a time when fire insurance in some form did not exist. I refer now to the true insurance which provides a fund to indemnify for loss. The old guilds, whose existence in some form was part of the life of the people as far back as we can go in their history, had this as one of their objects. One can imagine that, in some societies, it was not a very prominent object. For instance, Adam Smith tells us that in some parts of Scotland, even in his own time, the building of what was called a house was the work of one man for one day. Under such circumstances, the loss of a house by fire would not be considered a matter worth bothering the neighbors about. In the wooded part of America, the settlers can easily put up as good a house for each family as that family cares to have. But the lifting of the heavy logs is a job beyond the strength of any man. In the case of the burning down of a cabin, the ready help of the neighbors, through the instrumentality of that fine social device, the 'bee,' performed—still performs in many places—all the work that is done in the more complex social life of the cleared country and the cities by the fire-insurance company.

Ins. and Crime, p. 124.

The danger to a poor family of being called upon to face ruinous expense, through the sickness and death of one of its members,—paying the doctor and undertaker, buying mourning, and so on,—has led, in some communities, to the formation of insurance societies to distribute the loss thus occasioned. ‘Burial clubs’ these institutions are often called.

Ins. and Crime, p. 30.

II.

The contract of life insurance or life assurance, is one which has been the frequent subject of definition. Baron Parke says: “The contract commonly called Life Assurance, when properly considered, is a mere contract to pay a certain sum of money on the death of a person in consideration of the due payment of a certain annuity for his life; the amount of the annuity being calculated, in the first instance, according to the probable duration of the life, and, when once fixed, it is constant and invariable. The stipulated amount of annuity is to be uniformly paid on one side, and the sum to be paid in the event of death is always (except when bonuses have been given by prosperous offices) the same on the other.” Chief Justice Tindal describes it as a contract in which a sum of money is paid as a premium in consideration of the insurers incurring the risk of paying a larger sum upon a given contingency. The text writers have given similar definitions, with more or less accuracy and conciseness, but the best one is that given by Bunyon, who says after quoting the definition of Chief Justice Tindal: “The contract of life insurance may be further defined to be that in which one party agrees to pay a given sum, upon the happening of a particular event, contingent upon the duration of a human life, in consideration of the immediate payment of a smaller sum, or certain equivalent periodical payments by another.”

Bliss, Law of Life Insurance, § 3.

In the great case of *Dalby v. India and London Life Assurance Company*, in explaining the difference between the contract of life assurance and that of fire or marine assurance, holding that the former is not, like the latter, a contract of indemnity, Baron Parke said: "The contract commonly called life assurance, when properly considered, is a mere contract to pay a certain sum of money on the death of a person, in consideration of the due payment of a certain annuity for his life,—the amount of the annuity being calculated, in the first instance, according to the probable duration of the life; and, when once fixed, it is constant and invariable. The stipulated amount of annuity is to be uniformly paid on one side, and the sum to be paid in the event of death is always (except when bonuses have been given by prosperous offices) the same, on the other. This species of insurance in no way resembles a contract of indemnity."

Bacon, *Law of Benefit Societies*, § 16.

A contract of insurance is ordinarily one of indemnity; that is, the insurer agrees that upon the damage, loss or destruction of something he will, in the agreed way, indemnify the insured. It has been vigorously contended that a contract of life insurance is also one of indemnity, as much as fire or marine insurance. Mr. May, for example, in his treatise on insurance, says: "In the one case, the insurance is against the loss of capital, which produces income; in the other, it is against the loss of faculties, which produce income." And again: "It (the contract) can never, therefore, properly be entered into except for the purpose of security or indemnity; though the fact that the contract may, under certain circumstances, result as a profitable investment, does not vitiate it, if entered into in conformity to the principles which underlie it. But so far as it seeks any other object than indemnity for loss, it departs from the legitimate field of insurance, and engrafts upon the contract a purpose foreign to its nature." And

yet the same author has said that life insurance "in some of its phases, is not merely a contract of indemnity, but includes that with a possibility of something more." In *Dalby v. The India and London Life Ass. Co.*, it was said of life insurance that it "in no way resembles a contract of indemnity," and Baron Parke again, in referring to the fact that Lord Mansfield decided the case of *Godsall v. Bolders* on the theory that a life insurance contract was, like one of marine insurance, one for indemnity only, says: "But that is not of the nature of what is termed an assurance for life; it really is what it is on the face of it,—a contract to pay a certain sum in the event of death." The Supreme Court of the United States cites this case and approves its reasoning, saying: "In life insurance the loss can seldom be measured by pecuniary values." We must conclude, therefore, that, though sometimes, as where a creditor insures the life of a debtor, the contract is in the nature of an indemnity, still, strictly speaking, a life insurance contract is not generally one of indemnity."

Bacon, *Law of Benefit Societies*, § 163.

A policy of life insurance differs in an important respect from a policy of marine or fire insurance. The latter are contracts of indemnity, and if the insured recovers the amount of his loss from any other source the insurer may recover from him *pro tanto*. "Policies of insurance against fire or marine risk are contracts to recoup the loss which parties may sustain from particular causes. When such a loss is made good *aliunde*, the companies are not liable for a loss which has not occurred; but in a life policy there is no such provision. *The policy never refers to the reason for effecting it.* It is simply a contract that in consideration of a certain annual payment, the company will pay at a future time a fixed sum, calculated by them with reference to the value of the premiums which are to be paid, in order to purchase the postponed payment."

Thus, though in a life policy the insured is required by 14 Geo. III. c. 48, to have an interest at starting, that interest is nothing as between him and the company who are the insurers. "The policy never refers to the reason for effecting it." The insurer promises to pay a large sum on the happening of a given event, in consideration of the insured paying a lesser sum at stated intervals until the happening of the event. Each takes his risk of ultimate loss, and the statutory requirement of interest in the insured has nothing to do with the contract. And so if a creditor effects an insurance on his debtor's life, and afterwards gets his debts paid, yet still continues to pay the insurance premiums, the fact that the debt has been paid is no answer to the claim which he may have against the company.

Anson, *Law of Contract*, p. 180.

The law of insurance, that it merely indemnifies for loss—not loss of the object of affection or ambition, but financial loss calculable in terms of hard cash—presupposes that the life of the person who is the subject of the insurance shall not be insured for more than its money value to the person in whose favor the insurance is made. If the amount insured is greater than this financial interest, then, to the extent of the overplus, the beneficiary has a financial interest in the death of the insured. This does not necessarily mean that, in order to secure that overplus, the beneficiary will at once put strychnine in the coffee of the insured; but it does mean that the weight of interest, whatever it may be, is on the wrong side of the balance.

Campbell, *Insurance and Crime*, p. 178.

A. G.

Theological Review.

American Lutheran Almanac and Year-Book, 1903. *American Lutheran Publication Board, Pittsburgh, Pa.*

48 pages; price, 10 cents.

This Almanac of our brethren of the English *Synod of Missouri and other States* is well worthy of being welcomed in every household, not only of the English Synod, but where ever there are members of the family sufficiently familiar with the English language to understand the thirty pages of wholesome reading matter which constitute the greater part of its contents.

A. G.

Lutherbuch, enthaltend Luthers Leben und Wirken nebst einigen einleitenden und abschliessenden Capiteln aus der allgemeinen Kirchen- und Missionsgeschichte. Für Schule und Haus. Bearbeitet von Gustav Just, Lehrer an der Bethlehems-Schule in St. Louis. St. Louis, Mo. Concordia Publishing House. 1902.

100 pages; price, 25 cents.

The story of Luther is the better part of the history of the Reformation, and the history of the Reformation is the most important chapter not only of the history of the church, but of the history of the world in post-apostolic times. And the story of Luther is so admirably told "for school and house" in this little book, and the introductory chapters are so well qualified to prepare the reader and learner for the proper understanding and appreciation of the work performed by the Reformer, that we are looking forward with joy to the promised appearance of the book in an English version.

A. G.

TO THE READER.

The present issue closes the sixth volume of the THEOLOGICAL QUARTERLY. The chief task to which these volumes were devoted was that of exhibiting, in the language of our country, in a systematic way all the chapters of doctrinal theology as drawn directly from the only original source of Christian doctrine, the Holy Scriptures, the written word of God. This task, too, was brought to a close when we published, in the preceding issue, the last instalment of the series of articles printed under the common head of *Doctrinal Theology*. The fundamental principles of Exegetical, Historical, and Pastoral Theology were also set forth in a number of articles published in former volumes of the QUARTERLY. In view of all this we feel that the *sexennium* which is drawing to its close has constituted a first period of the existence of this periodical, and that we are now about to enter upon a second stage of its activity. But while the future volumes may prove less systematic, they must not be less doctrinal nor less scriptural. Our one purpose will continue to be what it has been heretofore, to cultivate a theology which shall serve God and magnify the glory of Christ by serving the church, his bride, and promoting the great end and aim of all true theology, the salvation of sinners.

A. G.

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